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CRITICAL REVIEW.

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For the Month of October, 1757.

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ARTICLE I.

*The complete distiller; containing, 1. The method of performing the various processes of distillation, with descriptions of the several instruments; the whole doctrine of fermentation: the manner of drawing spirits from malt, raisins, molasses, sugar, &c. and of rectifying them: with instructions for imitating to the greatest perfection both the colour and flavour of French brandies. 2. The manner of distilling all kinds of simple waters from plants, flowers, &c. 3. The method of making all the compound waters and rich cordials so largely imported from France and Italy; as likewise all those now made in Great Britain. To which are added accurate descriptions of the several drugs, plants, flowers, fruits, &c. used by distillers, and instructions for chusing the best of each kind. The whole delivered in the plainest manner, for the use both of distillers, and private families. By A. Cooper, distiller. 8vo. Pr. 5s. Vaillant.*

**T**HIS author tells us in the preface, that one of his chief motives for publishing such a work, was the desire of communicating in the English language, many useful observations, and a great number of recipes for making various sorts of compound waters and cordials; which he found in a French book, entitled, *Traité raisonné de la distillation*. His aim was likewise to shew the distiller how he may proceed on rational principles, and direct his enquiries in such a manner as cannot fail of leading him to such discoveries in his profession, as will be attended with advantage, both to himself and his country. He divides his treatise into three parts: in the first, he explains the method of distilling spirits, from various substances; in the second, the manner of drawing simple waters; and, in the third, the best methods of making cordial or compound waters.

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Though Mr. Cooper seems to be perfectly well acquainted with the practical part of his profession, we are not so well satisfied with his theory; particularly that of fermentation, in his first chapter of brewing, in order to the production of inflammable spirits. He has not, we think, fully reduced to order, that chaos of contending principles, that *resolution into fighting elements*, from whence this operation takes its rise.

Having made some remarks on distillation, and described the construction of different alembics, illustrated with figures, he proceeds to enumerate the accidents that too often happen in performing the processes of distillation: then he suggests methods of preventing accidents, and remedies for them when they do happen. These we shall insert, for the benefit of our fellow-creatures employed in the distillery.

1. ' If the fire be too violent it must be covered, but not so as  
' totally to prevent its action, as by that means the process of the  
' distillation would be interrupted, and render it more difficult  
' and less perfect.

2. ' When the ingredients burn, which you will soon discover  
' by the smell, the fire must be immediately put out, in order to  
' prevent the whole charge of the still being entirely spoiled, which  
' would otherwise inevitably be the consequence.

3. ' If the spirits should catch fire, the first care is to unlute  
' immediately the receiver, and stop both the end of the beak and  
' mouth of the receiver with wet cloths.

' The fire must then be put out, and if the flame issued through  
' the luting, the joints must be closed with a wet cloth, which,  
' together with water, should never be wanting in a distil-house.

4. ' If the alembic be of earth, and the contents burn at the  
' bottom, the fire must be immediately put out, the alembic re-  
' moved, and water thrown upon it, till the danger is over; and,  
' for farther security, covered with a wet cloth.

5. ' If after all your care in closing the junctures to prevent  
' transpiration, you perceive any thing amiss, while the spirits are  
' ascending, apply clay, or any other composition, in order to  
' stop the aperture, and have always a wet cloth ready to stifle  
' the flame, if the spirits should take fire.

6. ' If the heat detaches the lute, or it becomes moist, imme-  
' diately apply another, having always ready what is necessary for  
' performing it. Should the transpiration be so violent, that you  
' cannot immediately apply a fresh lute, clap a wet cloth round  
' the joint, and keep it on firm and tight, till the spirits have  
' taken their course. But if, notwithstanding all your efforts, the  
' transpiration should increase, so that you fear a conflagration,  
' remove the receiver as soon as possible from the fire, and after-  
' wards your alembic, if portable; but, if otherwise, put out the  
' fire immediately.

7. ' The



7. ' The charge being worked off, be cautious in luting the receiver, that nothing be split on the furnace, and carry it to some distance from it, that the spirits exhaling may not take fire.

8. ' Lastly observe, that wherever a remedy is required, there must be no candle used; for the spirituous vapours easily take fire, and propagate the flame to the vessels from whence they issue.

' All that has been hitherto said concerns only the management of the alembic; but what remains is still more interesting, and relates to those who work it, that they may not, by conquering the accident, destroy themselves.

' On discovering any of the above accidents, when the flame has not yet reached the spirits, let the remedies already mentioned be applied, either with regard to the lute, or the violence of the fire.

' But if the flame has reached the alembic, the following precautions are to be used.

' The operator must not approach the alembic without a wet cloth over his mouth and nostrils, it being immediate death to inhale the inflamed vapour.

' In hastening to stop any accident, be careful to approach the side opposite to that whither the air impels the flame; for, without this precaution you would be involved in it, and could not, without the utmost difficulty, extricate yourself from it.

' If, notwithstanding this precaution, the eddy of the air should force the flame to your side, quit the place immediately, and do not return till its direction be changed, always taking care to have a wet linen cloth before your nose and mouth, and keep yourself on the side opposite to the direction of the flame: and also to have another such cloth, in order to smother the flame, and close the crevice through which the spirits issue.

' Should it be your misfortune to be covered with inflamed spirits, wrap yourself in a wet sheet, which should be always ready for that purpose. Self-preservation is of too great importance that any of these precautions should be omitted in such variety of dangers.

' If the fire has required such a head that it cannot be stoppt, the receiver must be broke; and the alembic, if portable, thrown down; but no person must be suffered to go near them, especially those who are strangers to the business.

' In a desperate case, like that of a large quantity of rectified spirit taking fire, if time permit, the communication of the beak of the alembic with the recipient, which is usually a cask, must be cut off, by closely stopping the bung; and be sure no candle come near the receiver, leaving the rest, as the danger would be too great to expose one's self to the flames of a large charge, and the distiller's safety should be principally considered.'

He describes the methods of distilling with the common refrigerant alembic; of distillation in sand, or the *balneum arenae*; of distilling in hot water or the *balneum mariae*; and of distillation performed in the vapour bath. He distinguishes the bodies proper for distillation; divides the liquor procured by that process, into spirits, essence, simple-waters, and phlegm. In a word, he is very full upon every part of this branch of chemistry. He teaches us how to distil malt spirits, molasses spirits, brandy, rum, arrack, sugar spirit, and raisin spirit. He instructs us in the manner of rectification, of giving flavour and colour to spirits.

In the second part, which treats of simple waters, by single distillation, cohobation, and previous fermentation, we find recipes for making all those that are in any degree of repute, either as perfumes or medicines.

The last part treats of compound waters and cordials; and here we are given to understand, that the celebrated cordial so admired by our common people, under the name of gin, or genievre, is no other than a composition of the worst malt spirit, oil of turpentine, and bay salt.

The famous *Eau de Carmes*, so called from its inventors, the Carmelite friars, is made in the following manner:

Recipe for two gallons of *Eau de Carmes*.

Take of the fresh leaves of baum, four pounds; of the yellow peel, or rind of lemons, two pounds; of nutmegs and coriander-seeds, of each one pound; of cloves, cinnamon, and angelica root, of each half a pound. Pound the leaves, bruise the other ingredients, and put them with two gallons of fine proof spirit into a large glass alembic, stop the mouth, and place it in a bath-heat to digest two or three days. Then open the mouth of the alembic, and add a gallon of baum-water, and shake the whole well together. After this place the alembic in *balneum mariae*, and distil till the ingredients are almost dry; and preserve the water thus obtained in bottles well stopped.

This water has been long famous both at London and Paris, and carried thence to most parts of Europe. It is a very elegant cordial, and very extraordinary virtues are attributed to it; for it is esteemed very efficacious, not only in lowness of spirits, but even in apoplexies; and is greatly commended in cases of the gout in the stomach.

To prepare the vulnerary water, known by the name of *Eau d'Arquebuse*.

Take of the leaves, flowers and roots of comfrey, leaves of mugwort, sage, and bugle, of each eight handfuls; leaves of betasry, fanicle, or ox-eye daisy, the greater figwort, plantain, agrimony, vervain, wormwood, and fennel, of each four handfuls; St. John's-wort, birth-wort, orpine, Paul's-betany, the lesser centaury, yarrow, tobacco, mouse-ear, mint, and hyssop, of each



‘ each two handfuls: cut them, bruise them well in a mortar, and  
 ‘ pour on them three gallons of white wine, and two gallons and  
 ‘ a half of proof spirit; digest the whole six days with a gentle  
 ‘ heat, in a vessel close stopped: after which distil off with gentle  
 ‘ fire, about five gallons, or till it begins to run milky from the  
 ‘ worm.

‘ This water is of excellent service in contusions, tumors attend-  
 ‘ ing dislocations, fractures and mortifications, the part affected  
 ‘ being bathed with it. Some also use it to deterge foul ulcers,  
 ‘ and incarn wounds; from whence it was called vulnerary  
 ‘ water.’

‘ Of Bergamot-water.

‘ The bergamot is a species of the citron, produced at first  
 ‘ casually by an Italian's grafting a citron on the stock of a ber-  
 ‘ gamot pear-tree, whence the fruit produced by this union parti-  
 ‘ cipated both of the citron-tree and pear-tree. The inventor is  
 ‘ said to have kept the discovery a long time a secret, and en-  
 ‘ riched himself by it.

‘ The bergamot is a very fine fruit, both in taste and smell;  
 ‘ and its essence, or essential oil, highly esteemed.

‘ Recipe for a gallon of Bergamot-water.

‘ Take the outer rind of three bergamots, a gallon of proof  
 ‘ spirit, and two quarts of water. Draw off one gallon in *balneum*  
 ‘ *maria*, and dulcify with fine sugar.

‘ If you make your bergamot-water from the essence or essential  
 ‘ oil, observe the same directions as given in the preceding chap-  
 ‘ ter, for making cedrat-water. One hundred and sixty drops of  
 ‘ the essence will be sufficient for a gallon of spirit; and so in pro-  
 ‘ portion for a greater or smaller quantity.’

Usquebaugh is so generally known, and so little understood, that  
 the curious reader, especially if he is troubled with flatulencies,  
 will be pleased with the following recipe: ‘ Take of cinnamon,  
 ‘ ginger, and coriander-seed, of each three ounces; nutmegs,  
 ‘ four ounces and a half; mace, cloves, and cubebs, of each one  
 ‘ ounce and a half. Bruise these ingredients, and put them into  
 ‘ an alembic with eleven gallons of proof spirit, and two gallons  
 ‘ of water; and distil till the fumes begin to rise; fastening four  
 ‘ ounces and a half of English saffron tied in a cloth to the end  
 ‘ of the worm, as directed in the preceding recipe. Take raisins  
 ‘ stoned, four pounds and half; dates, three pounds; liquorice-  
 ‘ root sliced, two pounds; digest these twelve hours, in two gal-  
 ‘ lons of water; strain out the clear liquor, add it to that ob-  
 ‘ tained by distillation, and dulcify the whole with fine sugar.’

Nor will he disdain to peruse the following directions for mak-  
 ing red ratifia. ‘ Take of the black-heart cherries twenty-four  
 ‘ pounds; black cherries, four pounds; raspberries and strawber-  
 ‘ ries, of each three pounds: pick these fruits from their stalks,  
 ‘ and bruise them, in which condition let them continue twelve

‘ hours ; press out the juice, and, to every pint of it, add a quarter of a pound of sugar. When the sugar is dissolved, run the whole through the filtrating bag, and add to it three quarts of clean proof spirits. Then take of cinnamon, four ounces ; of mace, an ounce ; and, of cloves, two drams. Bruise these spices, put them into an alembic, with a gallon of clean proof spirits, and two quarts of water, and draw off a gallon with a brisk fire. Add as much of this spicy spirit to your ratafia as will render it agreeable to your palate ; about one fourth is the usual proportion.’

We shall conclude our quotations with the following chapter on *Royal water*.

‘ This water has its name from being considered as the most excellent of all scented waters. It is compounded of the cedrat, nutmegs, and mace ; from whence the most elegant smell is produced ; and no water is at present thought equal to this. There are two sorts of Royal water, one produced by a single distillation, and the other by a double distillation ; and thence called rectified, or double distilled Royal water.

‘ Recipe for a gallon of Royal water.

‘ Take of mace, one ounce ; nutmegs, half an ounce ; essence of cedrat, or bergamot, two drams : put these into a glass alembic (after bruising the spices) with five quarts of fine proof spirit, and draw off one gallon in *balneum mariæ*.

‘ Recipe for making a gallon of double distilled Royal water,

‘ Take of mace, one ounce ; nutmegs, half an ounce ; bruise them, and put them into an alembic, with six quarts of fine proof spirit, and draw off five quarts with a gentle fire. Then take the spirit drawn off, and put it into a glass alembic, with two drams of the essence of cedrat, or bergamot, and draw off a gallon in *balneum mariæ*.

‘ Either of these recipes will produce an elegant water ; but the latter greatly exceeds the former.’

On the whole, we will venture to recommend Mr. Cooper's treatise as a proper *vade mecum*, to all young distillers, perfumers, ladies women, and good housewives who live in the country, and distil simple waters and cordials, for the benefit of their poor neighbours.

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ART. II. *A treatise on biliary concretions ; or, Stones in the gall-bladder and ducts.* By Thomas Coe, M. D. 8vo. Pr. 5 s. Wilson and Durham.

WE cannot complain that this author has treated his subject with too much conciseness or precipitation. He does not marshal his forces, and storm the gall-bladder at once, like a rash,



rash, impetuous commander, before he knows the difficulties he is to encounter. Dr. Coe proceeds with all the circumspection of a veteran. He reconnoitres the ground, sends out detached parties in quest of intelligence, makes excursions *in propria persona*, sometimes farther than is convenient, considers the nature of the fortification he intends to reduce, throws up his lines of circumvallation, begins his approaches at a wary distance, and carries them on zig zag with equal caution and success.

In other words, Dr. Coe is very circumstantial, digressive, and ambulatory, and might have compressed his treatise into one third of its present size: not but that his remarks are just, and his inferences judicious; but then many of these remarks and inferences are such as every body knew, and some of them do not properly belong to the subject.

In the preface, which is lengthened out to threescore and two pages, we are favoured with a minute detail of the observations which have been made upon biliary concretions by Fallopius, Vesalius, Fernelius, Benivenius, Camenicens, Matthiolus, Kentmannus, Sennertus, Riverius, Etmullerus, Sylvius de le Boe, Willis, Baglivi, Moreton, Boerhaave, Van Swieten, Ruysch, Morgagni, Branchi, Hoffmannus, Schacht, Simson, and Haller. The doctor, after having given his opinion of the writings of other authors, speaks very modestly of his own. ' But after this free opinion of the writings of other authors, what shall I say of my own? I will at least say thus much for myself, that I have done as well as I could, and written with all the clearness on the subject that I was capable of; at the same time freely owning, that I wish I could have laid down the diagnostics and cure with more precision. Very glad should I have been to describe the symptoms with so much exactness, and to point out such definitive rules, that the case of these calculi might always be known, and to establish a certain method of cure, had it been in my power. But I do not profess to write in physic with certainty and demonstration. Neither do I pretend to any nostrum, or to have discovered any infallible dissolvent of these stones. All that I propose about the cure, is to treat of such means as seem most probable to be of service in the case. However, if what I have said should incline some writer of more experience to supply my defects, or if I can engage a more general attention to a subject of so much importance, I am satisfied my labour will be well bestowed. Time and future observations will afford a clearer doctrine on this head. I have chosen to write a pretty full account of the matter so far as I had materials. What I have done, those only can be adequate judges of, who know my subject well, and also know what has been said upon it by other writers. And to such judges I freely submit my performance, not doubting of their candour in excusing its defects. If I should be thought tedious, let it be considered for whom I write. Not

' for those who know my subject as well or better than myself,  
 ' to whom I am far from presuming to offer instruction ; but for  
 ' those who know nothing, or very little about it. And when I  
 ' have made digressions, either to introduce observations, or to  
 ' drop hints here and there, which I could not weave into the  
 ' thread of my discourse, relating to other diseases, or about the  
 ' nature and use of medicines, I hoped that those things might  
 ' be as useful to some readers as my main subject itself ; by en-  
 ' larging their knowledge of some of the more common diseases ;  
 ' by fixing in their minds a due sense of the great danger and ab-  
 ' surdity of trusting to any one universal indiscriminating method  
 ' of practice in any disease ; a thing which, though far from be-  
 ' ing new, can hardly be too often inculcated ; and by shewing  
 ' them the necessity of judgment and caution in the use of some  
 ' of the most common remedies, and the expediency of a timely  
 ' application of them, especially in those diseases where there is  
 ' most danger of delay, and where a too late use of some of the  
 ' best remedies may do harm instead of good.

' I thought it right, in this preface, to give the history of the  
 ' notice that has been taken of these calculi from their first dis-  
 ' covery to this time, so far as it had occurred to me in the au-  
 ' thors I have met with.'

He makes an apology for his long introduction, and the te-  
 diousness of his chapter on the cure of the biliary disorder, which  
 indeed will try the reader's patience. He rejects all hypotheses not  
 founded on fact, as well as the method of mechanical reasoning  
 on the animal œconomy, without certain data ; and he freely  
 censures the shameful encouragement which is given to illiterate  
 quacks and nostrum merchants.

His preface is followed by an introduction, beginning with ob-  
 servations on the general practice of medicine, which the good  
 doctor might have spared. He talks much about the secreting and  
 excreting organs, the disorders of the pancreas, and other viscera  
 of the lower belly, the obscurity of their pathognomonis, the im-  
 pertinence of people who insist upon a physician's naming a dis-  
 temper which he does not know, the confusion and bad conse-  
 quences produced by calling one disease by the name of another,  
 or many diseases by the same name. Then he launches out into  
 an explanation of the paraphrenitis, and describes the symptoms  
 by which it may be distinguished from a pleurisy and peripneu-  
 monia.

After an introduction of eight and forty pages, we come to the  
 first chapter, which treats of the bile or gall. Having distinguished  
 between the hepatic bile and the cystic bile, insisted upon the na-  
 ture, use, and properties of that secretion, according to the received  
 system of physiology, he proceeds to consider in what manner con-  
 cretions may be formed in the gall-bladder. ' Thus much being  
 ' said about the nature of the bile, and its effects in the primæ

' viæ,



via, upon the chyle, and the blood; we come now to take notice of one property of it, with which we are particularly concerned in this treatise; namely, that when it stagnates, its grosser parts, or dregs, are very apt to coagulate and form concretions. This we see by experiments made with bile, and by its spontaneous changes, when it is out of the body. And when by any means the bile is stopped or retarded, so as to stagnate long either in the gall-bladder or ducts, especially if before the stoppage it was unusually thick and viscid, or abounded more than ordinarily with earthy particles, it is readily formed into biliary concretions, or gall-stones, of various kinds, which shall be the subject of the next chapter.

There are many causes, which may contribute towards the inspissation and stagnation of the bile. Of this sort Hoffman mentions a declining age, a sedentary inactive life, a slower circulation of the blood, and the use of spirituous liquors. Hence, he says, biliary concretions are much oftener found in old decrepid people, than in those who are in the flower of their age; oftener in women than in men, and especially after the age of fifty; when the quantity of blood in women being greater in proportion, and of course its circulation more difficult and slow, the more thin and watery parts, both of the blood and of the bile, go off by the lymphatics, and leave the remainder of both thicker. He says also, that spirituous liquors tend to the production of calculi, partly by their coagulating quality, and partly by their heating the body, and thereby dissipating the thinner parts of the fluids. That all these things may help towards the formation of biliary calculi, there is no doubt; and especially when they meet with other concurrent causes, which either stop the free course of the bile after it is secreted, or by hindering a proper digestion of the food, and a due consistence and distribution of the chyle, or by disturbing the other secretions and excretions, prevent the making of good bile. Van Swieten too speaks of a sedentary life as one great cause of them, as no doubt it is, perhaps the principal cause we know; and therefore, he says, they are so frequently found in studious persons. And he talks of compressing the viscera of the abdomen, especially when the stomach is full, as another cause. This is an error that too many people ignorantly or inconsiderately fall into, by sitting to read or write in a stooping posture, leaning upon and pressing the stomach and belly; which, as it may injure the health in many other respects, may possibly contribute to the production of these concretions. He likewise mentions some of the passions of the mind as causes of them, and particularly anger, and long continued grief. The passion of anger is observed to have a singular and wonderful effect upon the bile; and there are many remarkable instances upon record, besides that of Fernelius's angry old man, (whose gall-bladder seems to have been petrified

and

and united into one substance with the stone) of large gall-  
 stones being found in bodies which had been much under the  
 influence of violent anger. And long continued grief, it is well  
 known, has powerful and very pernicious effects upon the whole  
 body; preying upon the vitals, impairing the appetite and di-  
 gestion, and disturbing the circulation, the secretions and ex-  
 cretions, and all the functions of the body. As therefore on  
 these accounts it is productive of many diseases, so, among the  
 rest, it may very reasonably be supposed to be one cause of these  
 concretions. But perhaps we should add to all these causes a  
 peculiar disposition of the body, owing to circumstances which  
 are not to be explained. For we do not see gall-stones bred in  
 all who are old, or lead an inactive life, or whose blood moves  
 slowly for any other reason. And they are sometimes found in  
 those who are not old, nor want exercise. My experience agrees  
 with Hoffman's, that they are much oftener met with in women  
 than in men. I have seen such cases, perhaps, in five women to  
 one man. Some of them indeed were towards the age of fifty,  
 or upwards; but I believe near as many were much younger  
 women, and such as were not past child-bearing. For though,  
*ceteris paribus*, women are more liable to them after fifty, as they  
 are to the gout, and to the stone in the urinary passages; yet  
 when the constitution is strongly disposed to breed them, they  
 may happen without those concurrent assistances to their pro-  
 duction which age brings on. But I never met with them in  
 children, as we do stones in the urinary passages; nor have I  
 happened to see them in very young men or women, not in any  
 that were under thirty years old; though such cases have often  
 occurred to other practitioners. And that even children are  
 not altogether exempt from them, as some writers have suppo-  
 sed them to be, appears from one case of a boy under fourteen,  
 in whose body the ductus communis choledochus was found full  
 of light spongy yellowish stones\*. I have also heard, from a per-  
 son of undoubted credit, of their being found in the gall-blad-  
 der of a child much younger than that boy. And as to spiri-  
 tuous liquors, they may help towards the formation and increase  
 of gall-stones, especially in bodies disposed to them; but there  
 are numbers of people who destroy themselves by drinking,  
 having their liver schirrous, perhaps, or some other way greatly  
 decayed, and yet never have any of these biliary concretions;  
 and, on the other hand, they are often found in the most tem-  
 perate people, who have never dealt at all in spirituous liquors.  
 The formation and properties of biliary concretions constitute  
 the subject of the second chapter. He observes that these concre-  
 tions happen much oftener than is commonly believed, and are the  
 occasion of many disorders imputed to other causes; that though  
 generally found in the gall-bladder, they are sometimes formed in

\* Medical Essays, vol. II. art. 30.



the hepatic duct, and even in the ramifications of the *porus biliaris*; nay, calculi have been found in the parenchyma of the liver. He is of opinion that they are formed of the same ingredients that enter into the composition of the urinary and gouty calculi, as all the three kinds are commonly found in the same subject. Notwithstanding this presumption, one would think they were essentially different from the observation of Dr. Springsfeldt, who, in his treatise on the Carlsbad waters, expressly says, that although these waters dissolved the stone in the bladder, they had no such effect on the gall-stones, but, on the contrary, enveloped them with a tophaceous crust.

Dr. Coe says, 'the evident ingredients then of these concretions seem to be the gross tenacious dregs of bile, and an earthy substance separated from the blood, of a similar nature to that of which the urinary calculus and the gouty chalkstones are composed. Either of these ingredients are capable of forming concretions singly, or at least with very little, if any mixture at all, of the other; though for the most part both have a share in the composition, and they are often combined and cemented together in very different proportions; from whence results that great variety, which is observable in the properties of the concretions. I have seen some that seemed to be mere inspissated bile, without any appearance of earthy particles mixed with it; and others that seemed to be pure earth, with little or no bile joined to it, and both from the same patient. In the case of one woman, who had suffered very violent pains for several days, there were found in the stools several yellow solid, but softish bodies, somewhat like the inspissated gum of a cherry-tree, but not transparent; which were doubtless only bile coagulated into that consistence. The next day there came away one little round stone, not bigger than some large peas, which was so slightly cemented together, that by handling it broke into a whitish sandy earth; and there was also in the same stool about a spoonful of the same kind of sandy earth not cemented at all. When all these were discharged, the pains were presently gone, the jaundice disappeared as soon as could be expected, and she became well.' He then expatiates on the colour, consistence, inflammability, shape, size and number of these concretions found in the gall-bladder; and inserts the following remark of Dr. Oliver at Bath. 'In others I have found the whole cyst quite filled with a conglomerated body resembling a pancreas, and consisting of innumerable small stones compacted together, yet forming one smooth surface, but easily divisible when taken out of the bladder, which is their mould. Many years ago, I took one of those pyriform concretions out of the gall bladder of an old lady, which was composed of above an hundred small stones, of very irregular figures, each having cavities in which they received the convexities of their neighbours, and *vice versa*.' He finishes

finishes the chapter with an account of the intestinal calculi, which are frequently voided by the rectum, including an extraordinary case that fell within his own observation. In November 1726, I saw four large intestinal calculi, which within a few days had been discharged from a lad about eighteen years of age, and also saw the young man at the same time. Two of them were expelled, with great pain and straining, along with the faeces; but the other two were so large, that they could not pass without the assistance of a surgeon. The largest, when it first came away, was six inches in circumference, and weighed two ounces. The surface of some of them was a sort of stony crust, thin indeed, but hard and polished; which gave them somewhat of the appearance of some kinds of stones of the urine-bladder. But when they were cut asunder, their substance was found to be composed of several fibrous strata, with a bone in the middle for a nucleus. The boy had been of a strong and healthful constitution till he was twelve or thirteen years old, had a great appetite, and devoured his food very greedily; and more especially animal food, which he was particularly fond of; but being poor, he did not often meet with, unless some of the coarser sorts of it. When he eat any sheep's feet, he used often to swallow some of the little bones; and either these, or some bits of other bones which he in like manner swallowed with the flesh, were the nuclei upon which these calculi were formed. About five or six years ago he began to be troubled with pains in his belly; for which he took many medicines to no purpose. Besides the pains, he frequently had violent vomitings. Thus he continued for a long while, sometimes better and sometimes worse. And all this time he was very little nourished by his food, and hardly grew at all; so that he was very near as big at twelve or thirteen years old as he is now at eighteen. The pains and vomitings at length ceasing, he found a large swelling in the left side of the belly near to the os ilium, that is, about the great flexure of the colon, just before it descends into the rectum. After this swelling had continued a good while, he was suddenly seized with a violent tenesmus. This lasted two or three days; when, not being able to discharge any thing, he introduced his finger up the anus, and found a hard body sticking there; which neither by hard straining, nor with the assistance of his fingers, could he get rid of, but was forced to have it extracted with a forceps. After this was brought away, another came down to the same place; and thus they followed one another (the swelling on the left side lessening gradually as every calculus came down) till in the space of four or five days they were all removed and discharged, either by the force of the expelling organs, or with the help of his fingers or of instruments. The lad now seems pretty well, the swelling of the left side is quite gone; and he has no complaints, only a fore-

neis



‘ nefs of the anus still remaining from the violent stretching of  
‘ that part. I afterwards understood, that he continued healthy,  
‘ and grew a strong young man.’

In the third chapter he mentions the signs of biliary concretions, when they are making their way through the ducts. ‘ The  
‘ patient is seized with a sudden, violent, somewhat deep-seated  
‘ pain, either at the pit of the stomach, or more inclining to the  
‘ right side, which is sometimes more constant, but for the most  
‘ part has exacerbations and remissions, in the manner of labour-  
‘ pains; and this without fever, or any appearance of inflammation,  
‘ and without any other evident cause exclusive of these calculi.  
‘ The pain is commonly attended with great sickness and vomiting,  
‘ with faintness, shortness of breath, great restlessness and an-  
‘ xiety. There is also generally (if the obstruction continues any  
‘ time) a costiveness, which is often very obstinate, with whitish  
‘ stools, resembling some kinds of clay, both in colour and tena-  
‘ city; the urine, though sometimes very pale at first, as if from  
‘ a nervous cause, usually becomes of a deep yellow as if tinged  
‘ with saffron; and a jaundice-colour appears in the skin, first in  
‘ the whites of the eyes, then all over the body, sometimes sooner  
‘ and sometimes later, after the pain begins. These symptoms  
‘ usually continue till the stone is passed into the gut, and then  
‘ go off, that is, the pain, vomiting, &c. and many times too  
‘ as suddenly as they came on. The jaundice indeed must have  
‘ time to wear off by degrees; as must also the soreness of the  
‘ parts which generally succeeds the pain for a while, as is com-  
‘ mon upon the going off of colics, or other painful disorders. It  
‘ is almost needless to add, that the patients recovering from the  
‘ great weakness, which a severe fit often brings on, must likewise be  
‘ the work of time.’ The doctor is full, even to prolixity, on this  
subject; and in the next chapter he enlarges on the consequences  
of biliary concretions. These are an ill habit of body, a con-  
tinued jaundice, a wasting of flesh and strength, and at last an  
incurable dropsy. At length he comes to the cure of this disorder;  
and luckily for us, after a very tedious and diffuse disquisition into  
the nature and properties of different medicines, he sums up his  
method in these words. ‘ I shall now conclude with a short reca-  
‘ pitulation of the cure, and a recital of the method I usually  
‘ follow: which indeed I vary according to circumstances, always  
‘ endeavouring, so far as I am able, to adapt it to particular pa-  
‘ tients, in which the true art of prescribing consists; since the  
‘ best method, in any disease, and the most useful medicines, if  
‘ not rightly applied, may not only do no good, but may even  
‘ do very great mischief; and a medicine which is generally good  
‘ for this or that disease, may, for some particular reason, not be  
‘ proper for this or that patient.

‘ First, then, I order bleeding, if I find indications for it, ac-  
‘ cording to the doctrine laid down under that head; otherwise I

‘ omit

omit it. I use vomits and purges according to the rules proposed under those articles. I like to keep the body always open, with stools rather lax than solid, either one or two or more in a day, according to the constitution and circumstances of the patient. I prescribe clysters, fomentations, or a warm bath, when I find occasion for them. I give opium as the exigency of the case requires, before vomits and purges, and after them, and at any time during the fit, when the pain is insupportable without it. If there is sickness at the stomach, and retchings to vomit, which want to be checked, I give a pleasant generous julep, somewhat like what Fuller calls his *julap. antemet.* or at least in the like proportions of *sal. absinth.* and *tinct. Thebaic.* but made more simple, by using no other water but *aq. font.* and *aq. alexet. spirituos.* or *menth. vulg. spirit.* Such a julep will often stay on a sick stomach, when one made with the usual doses of *sal. absinth.* and *succ. limon.* will not, even if it has the same quantity of the *tinct. Thebaic.* in it. On the days free from vomits and purges, I mean after the fit is pretty well gone off, and the patient's stomach is able to bear them, I order alteratives of different kinds according to circumstances. I often give twice in a day, *sapon. Castil. vel amygdalin. æthiop. miner. añ ʒss. vel usque ad ʒj.* with a few grains of *croc.* or *spec. aromat.* or both; and wash them down with a julep *e sal. absinth. succ. limon. &c.* in the usual proportions; which julep I likewise order to be taken twice in a day by itself. Sometimes I add to the *sapo, &c. tart. vitriol.* from ʒss. or less to ʒj. or more, especially if the body is not sufficiently open without it, or if I give those solid medicines without the julep. And sometimes I add also *gumm. ammon.* or *myrrb.* Sometimes I give pills *e sapon. cum rhei vel aloes f. q.* or with *gumm. ammon.* also. And to some patients I have given every night, or sometimes perhaps in the morning too, pills *ex argent. viv. gr. v. cum terebinth. vel balsam. copaib. exactissime subact. gum. ammon. ʒss. vel gr. xv. pulv. rhei vel pil. ruf. vel e colocynthid. cum aloe q. f. ad alvum satis laxandam, ne particule mercuriales ad glandulas salivales ruant.* This medicine seems to be likely to attenuate viscid humours, but I have not used it often enough to be clear about its effects in this case; and I would by no means give it to all patients, for the reasons before mentioned, when speaking of this kind of medicines.

Sometimes I order a bitter infusion to help the appetite and digestion, to which I often add a little *sal. absinth.* and either give *elixir vitriol.* along with the infusion, or not, as I judge most proper for the patient.

For common drink in the fit, I advise *barley-water*, or water-gruel, with *mallow* or *marsh mallow* roots boiled in them, or any other soft smooth liquor, as *linseed tea*, or rather an emulsion made of those seeds, or an emulsion of *sweet almonds*, with a little white



• white wine added to any of these liquors. And sometimes be-  
 • tween the draughts of these a solution of *sperma ceti* may be given,  
 • or to such as can bear oil, *ol. amygd. dulc.* either by itself, or  
 • mixed with *fyr. ex alib.* or the like. When the fit is off, and  
 • the stomach can bear a quantity of drink, I would give *barley-*  
 • *water*, with some of the *opening roots* and herbs before mentioned  
 • boiled in it, if the patient will drink it freely so prepared; or I  
 • sometimes propose common *rubey* for such patients as like it,  
 • and can bear to take it plentifully. At proper times, but espe-  
 • cially when we have reason to hope that the fits are all over,  
 • and that the bladder is clear of stones for the present, Tun-  
 • bridge or Spa, or some other chalybeate water, may be of great  
 • service. To those who are not able to go to any of these springs,  
 • I advise Spa or Pyrmont-water at home. And to such as can-  
 • not drink these in any quantity, or to poor people who cannot  
 • bear the expence of them, I sometimes give *steel* in some other  
 • form, to strengthen and mend the constitution, in order to  
 • prevent any further stagnation of the bile, and the concretion  
 • of new stones. With the like intention I recommend exercise,  
 • as the patient is able to bear it, and advise that he should perse-  
 • vere in it when he is quite well, in order to continue so. And  
 • with a view to keep the biliary passages clear, so as either to  
 • prevent the formation of more stones, or to expel them while  
 • they are recent and small, and have not yet discovered them-  
 • selves by any ill effects, I would advise, if there was nothing to  
 • forbid, that a vomit should be given once in a while, in a month  
 • suppose, or six weeks, or two months, for a year perhaps, or  
 • more; and a purge at a proper distance from the vomit, or  
 • whenever there should be occasion; and that at all times due  
 • care should be taken to guard against costiveness.

• But in long obstinate cases, or where we suspect large stones,  
 • and have but small hope of a cure, I would use Van Swieten's  
 • method of aperients, &c. as far as should appear suitable to the  
 • case and constitution, and the patient would comply with it,  
 • to try what favourable change time and perseverance can pro-  
 • duce. During which course, perhaps also the use of Bath wa-  
 • ter, both for drinking and bathing, may sometimes very pro-  
 • perly intervene. And as to the rest, we must endeavour to pal-  
 • liate the symptoms as well as we can, according to the indica-  
 • tions; and to stave off the consequences of dropsy, &c. by help-  
 • ing the appetite and digestion, and promoting the secretions and  
 • excretions as far as we are able; always remembering those  
 • rules, which have been justly called fundamental ones in physic,  
 • and which are very plain rules of common sense; namely, that  
 • it is better to do too little than too much, and that in all cases  
 • where we can do no good, we ought to take all possible care  
 • that we do no harm.

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This treatise is illustrated with two copper-plates, exhibiting different views of the gall-bladder and its ducts; and is on the whole, in our opinion, a work that deserves commendation.

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ART. III. *Poison detected, or frightful truths; and alarming to the British metropolis: in a treatise on bread, and the abuses practised in making that food, as occasioning the decrease and degeneracy of the people; destroying infants; and, producing innumerable diseases. Shewing also, the virtues of good bread, and the manner of making it. To which is added, a charge to the confederacy of bakers, corn-dealers, farmers, and millers; concerning short weight, adulterations, and artificial scarcities; with easy methods to prevent all such abuses. By my friend a physician. 8vo. Pr. 1 s. 6 d. Doddsley.*

**M**Y friend a physician, would seem to be a disciple of Paracelsus, by his style, which is altogether gigantesque and terrific; or rather, he has created his own sect and his own language, and is himself, a true original. He stalks in, armed with a flail of bombast, and, attacking the whole fraternity of bakers, lays about him without fear or mercy. Indeed, they deserve no quarter, if his charge be true. ‘If lime, chalk, alum, and the ashes of bones, mixed up with flour, yeast, salt and leaven, are constituent parts of that most common food, to which in the city of London, the deluded inhabitants give the name of bread; if these exotic ingredients amount to one sixth part of the bread we eat; and the charnel-houses of the dead, are raked to add filthiness to the food of the living.’ We cannot help thinking our friend the physician has been misled, by the warmth of his zeal and philanthropy, in calculating this proportion. Such imposition would be too gross, too nauseous, and too violent in its effects, to escape the immediate notice of the most foul, the most greedy, or the most insensible feeder. But, whatever the proportion of those mischievous ingredients may be, the baker who uses them in the composition of bread, deserves the most severe and exemplary punishment. His crime is a complication of fraud, treachery, and parricide. He is the worst traitor to his country: he not only poisons his fellow-creatures, but entails torments, diseases, misery, and death upon their posterity. To shut him up in his own oven seven times heated, would be too slight a punishment for his infernal guilt: he ought, if possible, to linger in torture for a whole century; and, in vain call upon death, and wish for annihilation. So far we heartily join issue with our friend the physician. We likewise readily grant, that eating lime, alum, and bone-ash, must be attended with pernicious consequences, to the animal œconomy; though we are not quite so clear about his theory of the *modus operandi*. We cannot much applaud his medical argumentation: in truth, we suspect he has assumed the character



rafter *pro re nata*: for, he has broke his teeth upon some hard words, which a real physician would have chewed upon with more success: Thus we find him talking of *cardialdia* for *cardialgia*, produced by the stimulation of the *cardia*; *spasmetic*, for *spasmodic*; *accessent* and *accessant*, for *accescent*; *oligenous*, for *oleaginous*, &c.

The reader will judge of his manner and phraseology, by these specimens. ‘A mind matured by philosophy, whose chain of reason is strong enough to combine ideas, deep enough to fathom the abstruse deductions of concatenated efficiencies; and whose vigor of intellect, and keenness of sense, is able to investigate successive causes that were before unknown, from a minute observance, and diligent pursuit of obvious effects; is frequently convinced by a small portion of reflection, that all the malignant productions, and morbid qualities, in this sublunary globe, are not more destructive and injurious to mankind, than man alone.’——‘Drastring medicines, which add motion to the blood, impetuate the velocity of the animal circulation, by their ponderous and stimulating force, and propel and deobstruate the appellations.’——‘Whenever the humours are obstructed in their *ideffincratie* circulation.’——‘And the life he ruins by a most insidious, nefarious poison.’——‘And almost total degeneracy from their pristinity; than able to struggle with toils, and encounter difficulties, now they are vituperated to domesticity; the athletic constitution of their ancestors, is dwindled down and lost in the puny tenacity of the modern habit.’——‘The legistacy is the physician of the community.’——‘And assert that providence will not benevolate our obtestations, divine compassion is impropitiable,’ &c. &c. Notwithstanding this solemn fussian, which is the more ridiculous, as it enters into a work that treats of bakers, millers and butchers, and the most homely and familiar subjects in life; the reader, in perusing this performance, will find his labour sufficiently repaid by a great number of learned useful, and curious remarks and allusions, which we have not room to particularise. We shall, however, for the information of mankind, and a warning to all confederated bakers, insert part of an old statute still in force, which *our friend the physician* has copied, on this subject.

‘By the statutes second and third of Edward the sixth, unrepealed, and now bearing force, passed A.D. 1548; it is enacted as follows:

“Forasmuch as of late divers sellers of victuals, not contented with moderate and reasonable gain, but minding to have and take for their victuals so much as lust them, have conspired and covenanted together to sell their victuals at unreasonable prices, &c. For reformation thereof, it is ordained and enacted by the king our sovereign lord, the lords and commons in this present parliament assembled, and by the authority of the same, that

“ if any butchers, brewers, bakers, poulterers, cooks, costermongers, or fruiterers, shall at any time after the first day of March next coming [viz. 1548] conspire, covenant, promise, or make any oaths, that they shall not sell their victuals at certain prices, &c. but at a certain price or rule, &c. shall forfeit for the first offence ten pounds to the king’s highness, if he have sufficient to pay the same; and do pay the same within six days after his conviction, or else shall suffer for the said offence twenty days imprisonment, and shall only have bread and water for his sustenance; and for the second offence shall forfeit twenty pounds to the king, if he have sufficient to pay the same, and do pay the same within six days after his conviction, or else shall suffer for the second offence punishment of the pillory; and for the third offence shall forfeit forty pounds to the king, if he have sufficient to pay the same, within six days next after his conviction, or else shall sit on the pillory, and lose one of his ears. And also shall at all times after that be taken as a man infamous, and his sayings and depositions on oath not to be credited at any time, in any matters of judgment, &c. And it is farther ordained and enacted, by the authority aforesaid, that all and singular justices of assize, justices of peace; mayors, bailiffs, and stewards of leets and courts, shall have power and authority to enquire, hear and determine, all and singular offences committed against this statute, and to punish, or cause to be punished, the offender, according to the tenor of this statute.”

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ART. IV. *A complete body of architecture, adorned with plans and elevations from original designs. By Isaac Ware, Esq; of his Majesty’s board of works. In which are interspersed some designs of Inigo Jones, never before made public. Fol. Pr. 1 l. 11 s. 6 d. Osborne.*

**I**T hath always been remarked, that the wisest and most learned amongst mankind, have been extremely diffident of their merit; and almost strangers to their own superior excellencies. And, on the contrary, it has been a general observation, that conceit, impudence and arrogance, have been the inseparable companions of little minds, low genius’s, and contracted understandings; and therefore, nothing is more common, than to find every author, who has produced a new work of real worth, introducing it to the public with the greatest submission to their judgment. These are some of the strongest indications of good sense, and a presumptive evidence of an author’s genius and merit. But, how widely different is this behaviour from that of those who delight in noise and parade, puffing in public papers, and impudent prefaces? And what can be expected from such scribblers, but trash and nonsense; or, perhaps, the chaste thoughts of others metamorphosed



morphosed by them, into ribaldry, and purity of stile and sentiment into impudence and bombast? We need not produce any instances to confirm the truth of these observations, since any one who is but a little acquainted with literary productions must agree with us. How far the work before us ought, in these respects, to fall under public censure, or merit its approbation, will, we presume, appear from the following candid remarks upon it.

This work is intitled, *a complete body of architecture*; and we are assured, that 'it is to serve as a library on this subject, to the gentleman and the builder; supplying the place of all other books; as it will contain *whatsoever* there is in them worthy regard, and together with this *whatsoever* we have been able to invent or obtain, that is curious and useful.' Mr. Ware informs us also, that all those authors who have heretofore wrote on this subject, have either confined themselves to the magnificence of architecture, rather than to those things which are useful; or else in small trifling productions about the more obvious and particular parts, so as wholly to neglect others of more consequence. So that the former have swelled their performances to an expence too great for persons to whom they would be most useful; while, on the other hand, those of small price are most of them useless. 'These (*says our author*) were the inducements to the undertaking this extensive work; and that by it we might instruct, rather than amuse, and omit nothing that is either elegant or great, but to have a principal regard to what is necessary and useful.'

Upon a plan of this kind might be erected a most useful superstructure; but we apprehend, that a work of so extensive a nature, requires more knowledge and true taste than the author of this undertaking seems to be possessed of. Such an architect should not only be formed by nature with the most lively parts, and the most fertile imagination, but should likewise have these natural endowments improved into a sound judgment by universal learning and experience. He should be well acquainted with the Grecian and Roman architecture, should have examined the real buildings of the most eminent architects of Greece and Italy with the greatest accuracy, and be particularly acquainted with the works of Vitruvius and Palladio, which have stood the test of ages, and are universally esteemed as the most perfect models for imitation and improvement. 'Tis not therefore the making a few poultry buildings, constructed of little parts, and without taste or judgment, that can constitute an architect; any more than a smattering of Grammar, and a very little reading, can qualify a man for a polite and sensible writer.

We think ourselves authorised for premising thus much, before we enter more particularly into the subject before us: As our author hath thought proper with so much confidence, thus to assure the public, that this production of his is a *complete body of architecture, a library on this subject to the gentleman and the builder, and*

will supply the place of all other books. Had Inigo Jones, or Sir Christopher Wren, thus bespoke the public in their favour, it would have fullied even the brightness of their superior characters, and, in some measure, prejudiced the world against them——But true genius and modesty are inseparable companions—— Let us now see how Mr. Ware supports his claim to that superior excellency which he must previously suppose himself possessed of, before he could enter upon this undertaking. The work is divided into 10 books, for the sake of order and perspicuity, therefore, we shall proceed regularly in our remarks on each of them.

Book 1. contains an explanation of the several terms made use of in architecture, and gives an account of the materials necessary for building. The terms or the names peculiar to every part of architecture, are well explained, and in a manner which is adapted to any capacity: for the author has not only given the different name of each particular moulding, &c. but also its derivation, the sense in which it hath been generally received, but likewise its peculiar use and application amongst us. Thus, for instance, the term 'abacus (*says our author*) is understood by us as a covering to the capitals of columns, is a Latin term, introduced from the Greek word ἀβάξ, and has its origin from a Hebrew word which signifies a shelf, &c.' The remaining part of this book is divided into 26 chapters, with a long account of the materials necessary in building, the properties of wood and stone, the various sorts of bricks and tiles, and construction of a tile-kiln; of felling, seasoning, and the choice of timber; of lime, and the manner of burning it; of sand, and the manner of making mortar; and, lastly, of lead and iron. This book contains many just and useful observations, which may be of service to gentlemen, and of real use to workmen; and it seems to be an undertaking not above the capacity of our author, for it is very well adapted to common understandings, and (excepting a little prolixity) is judiciously treated.

The second book our author calls his introduction, which he hath divided into three parts; the last of which is subdivided into six sections. Part the 1st, treats of situation in general. 'When we speak of situation (*says our author*) we naturally mean that of a house in the country. In cities and great towns business is more regarded than pleasure; and men are confined to do not what they chuse, but what they can; therefore we shall here speak of situation for private houses in the country, where a place may be chosen according to the inclination of the builder, or owner, where he may have room to spread his edifice over what extent of ground he pleases, and no check upon his fancy as to the disposition of its parts.' Under this head our author considers the advantages of pleasant and extensive prospects, an agreeable neighbourhood, the qualities of air and water, the most proper and useful soils; of the preference which is to be given to an



an elevated ground, and of the marks of an healthy situation. All which is, without doubt, necessary to be considered in a complete body of architecture; altho' the things treated of are in general known to every gentleman or sensible person, that is concerned in building. Part the 2d, begins with what our author calls the essential parts of buildings; such as making wells and sewers, preparing the ground, and laying foundations; building walls, and constructing roofs, &c. &c. And in this part also, we must do so much justice to Mr. Ware, as to acknowledge, that in our opinion there seem to be many useful hints for workmen, as it contains some of the most approved methods for working the several parts of buildings, now made use of in and about London. But we must at the same time observe, that all he hath advanced as to these matters, might have been very fully explained in a much narrower compass than thirty-five pages in folio; and we could wish also to have found a more geometrical construction of truss-roofs, than is given us in the 3d figure of plate 16; since that is evidently overloaded with unnecessary timber, and the king-post too much weakened by the large tenons on each side of it. There is something very curious in the manner of Mr. Ware's expressing himself to those persons who are framing a roof, in which we meet with what will shew a kind of diction not often used by great writers. His words are these: 'That the roof be neither too massy, nor too flight; in the one case it will be too heavy, and in the other too light, for the house. Both extremes are to be avoided; for, in architecture, every expence is to be shunned, &c.' That is, if the roof is too heavy, it will be too heavy; if too light, too light. Both extremes should be avoided; because, in architecture (as well as in every thing else) extremes should be avoided. We must just observe also, that he hath taken some pains to shew how to prevent the smoaking of chimnies, which is a very essential requisite to every house, and being a subject with which Mr. Ware seems to be very well acquainted, deserves the reader's particular attention: for, in truth, great smoke and very little fire, is, we apprehend, to be found in this elaborate performance.

The third part begins with the most important article in all architecture, for it treats of the five orders, which are to be considered as the foundation of this noble science. Various have been the attempts of different architects, to give such proportions to the whole and every part of an order, as should be consistent with strength and beauty. And to compose an order with taste and elegance, requires a great force of genius, and a most profound understanding. Probably it was the Egyptians, who first invented; and, after them, the Goths, who reduced the orders to regular proportions. After them, the Romans improved and carried architecture to the highest degree of perfection. Vitruvius, and after him Palladio, exerted their most extraordinary talents in

cultivating and improving this noble science ; and, as we observed before, their works are generally allowed to be the most perfect models of antiquity. A moderate genius would therefore, in a work of this kind, have given us the different proportions by these great masters, and also the several orders by others of the most eminent architects who have deviated from them ; which would at once have shewn a man of true taste and judgment, which were intitled to the preference ; he would modestly have painted out what was his opinion in a matter of such an essential but controverted nature. ‘ But (says this correcting genius of the age) Palladio is understood to be the best and greatest of those authors, we shall therefore deliver his as the general and received authentic proportion in each order ; but, upon a general review of the several remains in which that order is preserved, we shall add what is the mean or middle proportion of the several parts, calculating from them all.’ Here Mr. Ware puts us in mind of the builders of Babel ; who, whilst they were endeavouring to raise an edifice to heaven, were frustrated in the impious attempt, and were punished as the original introducers of confusion and disorder.

The remainder of the 3d book is spun into 138 pages, with Mr. Ware’s judicious remarks, and ingenious criticisms upon the various architects, and the several parts peculiar to each order : he had attempted to shew what is true beauty and elegance, but he could not even let his favourite Palladio escape reprehension, for being too licentious ; who, ‘ though he was oftener right than any man,’ yet the more perfect and sagacious Mr. Ware hath discovered that even he (Palladio) as well as other men, was sometimes mistaken.

The third book begins with the general practice of architecture, which gives great scope to the genius of our author, and conducts us to the end of 436 pages. But, as our remarks upon this single book will require more time than we can at present spare, we must therefore beg of our readers to suspend their determinations in regard to the merit of this performance, till our next Review : in which we shall conclude our remarks upon the whole book. And we can previously assure them, that though Mr. Ware sets out at first like a mettlesome horse, and runs on very furiously thro’ several long chapters at the beginning of his book ; he nevertheless jades, after he is past the middle of his journey, and considerably slackens his pace, both for the ease of himself and the benefit of his readers.

[ *To be continued.* ]



ART. V. *The memoirs and letters of Ulick, Marquis of Clanricarde, and Earl of St. Albans, lord lieutenant of Ireland, and commander in chief of the forces of King Charles I. in that kingdom during the rebellion, governor of the county and town of Galway, lord lieutenant of the county of Kent, and privy counsellor in England and Ireland. Printed from an authentic manuscript, and now first published by the present Earl of Clanricarde. Folio. Pr. 1l. 10s. Doddsley.*

**T**His huge folio is ushered into the world by a dedication to his Majesty, in which the present Earl of Clanricarde takes occasion to observe, that no family in the King's dominions, since his Majesty's accession to the throne of these kingdoms, has received fewer favours from the crown than hath the family of Clanricarde. The noble house De Burgh, we learn from the pedigree prefixed to the book, is deduced from Charlemagne, Baldwin king of Jerusalem, Fulke earl of Anjou, and Arlotte mother of William the Conqueror, who married Harlowen de Burgo, son of John earl of Comyn. Robert, the offspring of this marriage, accompanied his half brother William the Conqueror into England, where he was created earl of Cornwall. This was great grandfather to the famous Hubert de Burgo earl of Kent, who was justiciary of England in the reign of Henry III. Adelm, the elder son of William earl of Cornwall, married Agnes, daughter of Lewis VII. king of France, by whom he had William Fitz-Adelm, whom Henry II. sent into Ireland with Hugh de Lacie, to take the submission of Roderic O Connor king of Connaught, and of the king of Meath. In 1177, he was appointed governor of Ireland, and two years after obtained a grant of great part of the province of Connaught. His son Richard de Burgo was constituted lord lieutenant of Ireland, and built the castles of Galway and Loughreagh. His son and successor was the first earl of Ulster. Ulick de Burgh of Clanricarde, descended in a straight line from this nobleman, was created earl of Clanricarde by Henry VIII. since which period that title has continued in the family. Ulick the fifth earl, and the writer of these memoirs, was ' born in London in 1604, ' had a special livery of his inheritance the 26th of January 1636, ' and took his seat in the parliament which met the 16th of March ' 1639. He was a nobleman of singular merit and unblemished ' loyalty to King Charles I. whom he attended in his expedition ' against the Scots in 1640; and returning in the summer of ' 1641 to Ireland, went to his seat of Portumna, where his presence was very useful on 'ne breaking out of the rebellion; for ' besides the authority which his commission of governor of the ' town and county of Galway (of which he had a patent for life, ' as already observed) gave him, he was the first man of quality ' in that county, and the most considerable gentlemen of it were ' his tenants, and had a dependance on him by their tenure.

‘ As soon as he had certain intelligence of the rising in the  
 ‘ North, he took all possible measures for the security of the pro-  
 ‘ vince, then under a terrible consternation, and summoned all  
 ‘ who held lands of the king *in capite*, to be ready at twenty-four  
 ‘ hours warning to attend him for his Majesty’s service, recom-  
 ‘ mending to them in the mean time to take especial care of the  
 ‘ lives and goods of the English. But having only his own regi-  
 ‘ ment of foot quartered at Loughreagh, and the state deferring  
 ‘ to empower him to raise more, he assembled the county at that  
 ‘ place, where it was agreed to raise eight companies, making  
 ‘ four hundred foot, and two troops of fifty horse each, which he  
 ‘ supplied with arms out of his own stores; and without the least  
 ‘ assistance from the state, or any other quarter, by his own pru-  
 ‘ dence and activity, by the universal high esteem in which he  
 ‘ was held, and by the opinion rather than the reality of his  
 ‘ power, he preserved his own county in peace, longer than any  
 ‘ other in the kingdom, and found means besides to render confi-  
 ‘ derable services to his neighbours.

‘ On the 11th of January 1642 he was appointed one of the  
 ‘ commissioners to receive the propositions of the Irish confederate  
 ‘ recusants, and in July 1644 made commander in chief of the mi-  
 ‘ litary part of Connaught, under the Marquis of Ormond, lord  
 ‘ lieutenant; also the 21st of February 1644, for his services to  
 ‘ his King and country, was advanced to the dignity of Marquis  
 ‘ of Clanricarde, with limitation of the honour to his issue male;  
 ‘ and in May following, sworn of his Majesty’s privy council.

‘ After this he omitted nothing which he thought might prove  
 ‘ of advantage to his country, and to that end warmly espoused the  
 ‘ cessation between the Lord Inchiquin and the Irish, and besieged  
 ‘ the pope’s nuncio (who opposed it) in Galway, where he had  
 ‘ called a synod to meet the 15th of August 1648 to confirm his  
 ‘ censures upon those who observed it, took the castle of Athlone;  
 ‘ and having recovered James-town, Moate, and other places,  
 ‘ which had been seized by O Neile, obliged the besieged in Gal-  
 ‘ way the 1st of September to proclaim the cessation, renounce  
 ‘ the nuncio, and pay a considerable sum of money.

‘ On the 6th of December 1760, he was appointed lord lieu-  
 ‘ tenant of Ireland, and made several attempts to assemble an ar-  
 ‘ my in the field, but was defeated in his measures by the disaf-  
 ‘ fection of his officers, caused by the intrigues of the clergy, and  
 ‘ Galway surrendering to the parliament forces the 12th of May  
 ‘ 1652, he took Ballyshannon on the 16th, which he held for se-  
 ‘ veral months, endeavouring in vain to draw together a sufficient  
 ‘ force to fight the rebels; so that he was constrained in February  
 ‘ following to send the earl of Castlehaven to the king, to desire  
 ‘ his commands how to act in his present circumstances: his Ma-  
 ‘ jesty by letters acknowledged his good services, and directed  
 ‘ him to make the best conditions for himself and party that he  
 ‘ could.



could. He might have provided well for himself, yet would receive nothing on his own account but a pass, and leave to remain in the enemy's quarters, without taking the oaths usually imposed, till he had settled his affairs, and then to have the liberty of transporting himself beyond the seas. Accordingly, in pursuance of the articles concluded with him upon his submission, and laying down of arms, he received a pass, dated at Kilkenny the 11th of October 1652, to transport himself and six servants with travelling arms and necessaries, and to pass through England to some place where shipping might be ready for his transportation into Flanders, or any other foreign place in amity with England; the pass to continue in force for three months, which the 2d of December was enlarged to the 1st of March.

Being thus driven out of Ireland, where his estate of twenty-nine thousand pounds a year was seized and sequestered, he retired to his inheritance at Somerhill in Kent; and being there freed by death from all his troubles in the month of July 1657, was buried with his father at Tunbridge, having been excepted from pardon for life or estate in the act passed by Cromwel's parliament the 12th of August 1652 for the settling of Ireland.

In a word, this noble house, dignified by marriage and alliance with the royal families of France, England, and Scotland, has produced a great number of illustrious characters, which are distinguished in the histories of Great Britain and Ireland. The marquis who wrote these memoirs, appears to have been a nobleman of great worth, generosity, and moderation, of undaunted courage, unwearied perseverance, and unshaken fidelity. His journal begins in the month of October in the year 1641, immediately after the rebellion began in the north of Ireland. The marquis was then at his house in Portumna; and, notwithstanding an indifferent state of health, exerted his influence and good sense with such activity and success, that he kept the whole province of Connaught quiet, in the midst of those disturbances and distractions to which the neighbouring counties were cruelly exposed. He protected the English, relieved the distressed, succoured the fort of Galway, and restrained the fury of the catholics, in the midst of a thousand discouragements, and the most provoking neglect which he experienced from the government of Ireland, by whom he was most unjustly suspected.

The memoirs and letters which constitute this volume, relate entirely to the transactions of Connaught, and indeed chiefly to the town and fort of Galway. They are carried down to August 1643, from which period there is a chasm in the memoirs to the year 1651: so that the most material events of that war are passed over in silence; and what is now offered to the public, turns upon subjects which at this distance of time are very little interesting, especially as these materials do not throw any new lights on the

history of those civil broils and calamities. They serve however to demonstrate the furious zeal of the popish clergy, by whose instigation, encouragement, and countenance, all those shocking barbarities were committed, which have reflected so much disgrace upon the catholics of Ireland. They prove at the same time, that the whole body of the catholics are unjustly charged with those barbarities which ought to be imputed to none but a few blind bigots, and the very dregs of the ignorant populace, incensed by superstitious zeal, and maddened with oppression. The gentlemen of that persuasion, generally detested and disavowed the perpetrators of such inhuman cruelties; and great part of those who afterwards composed the council of Kilkenny were driven into that association by the insolence, injustice, and inhumanity of the government, which would not distinguish between the innocent and the guilty, but persecuted all the catholics without distinction, except those that were under the immediate protection of the marquis of Clanricarde, who was himself of that religion.

One of the most curious particulars in this collection, is the following excommunication denounced against the marquis and his adherents; a rare piece of sustain, which, one would think, should, instead of raising terror, have excited laughter and contempt. ‘ It  
 ‘ is beyond the art of words to express the deep resentment of our  
 ‘ sorrow conceived for the foul and shameless deportment of some  
 ‘ of our degenerated compatriots, divested of all humanity, and to  
 ‘ whose iron breasts no piety seems to have had admittance; who  
 ‘ viewing their country in these present distempers of the times,  
 ‘ turning on the vertical point of her uprising by means of her  
 ‘ late insurrection, or of her own downfall, by the hellish com-  
 ‘ plotting of the puritan faction against our whole nation (which  
 ‘ times eternity shall never devour) these flinching tergiversators,  
 ‘ by open furtherance, and the helping hands of our deadly foes,  
 ‘ do seek and procure to weaken the nerves, and blemish the lustre  
 ‘ of our actions. We mean first of our natives, the professed ene-  
 ‘ mies of our catholic cause, whose ambition is, on their mother’s  
 ‘ ruin, to build the Babel tower of their imaginary fortunes. In  
 ‘ the second place, we intend false brethren, and treacherous dis-  
 ‘ semblers, who in lieu of expected succour, and supporting our  
 ‘ necessities in these our thorny affairs, by their double affected  
 ‘ dealings, entrench us deeper into misery, shrouding their poi-  
 ‘ son in sugared words. Thirdly, we mean neuters, spectators,  
 ‘ and politics, temporisers, whose minds, devoid of grace, are  
 ‘ stamped with crooked intentions, and fooling themselves with  
 ‘ the opinion of their own wisdom, transcending all others, frame  
 ‘ many chimeras of their own safety, however the world will turn;  
 ‘ and in the interim, care not how winds will blow, so they be at  
 ‘ anchor themselves at home. Fourthly, we strike and single out  
 ‘ old covenanters and timorous associates, who, misled in a le-  
 ‘ thargy of self-love, are insensible of the imminent dangers ho-  
 ‘ vering



‘vering o’er this island. Finally, we intend intruders, who love  
‘to fish in troubled waters, and unprovidently pretend to distri-  
‘bute the prey before they be masters of it, undertaking withal  
‘the directest course to prostrate our names in foreign dominions  
‘to most unglorious misrespects, and bury our pristine honour in  
‘future infamy. When all nations are possessed of our intentions  
‘in these present wars to be maintainers of true religion, king,  
‘and country, certified hereafter of so many abuses and proper  
‘interests, in lieu of praise, will sound out our disgrace unto pos-  
‘tern ages, all which manner of persons, or rather wicked imps  
‘of Satan, are to be deplored; and if they continue (as God  
‘forbid) in their former practices, are worthy to be consumed by  
‘the horrid claps of heaven’s thunder, or swallowed to the vaults  
‘of big-bellied earth. If they continue (I say) their pernicious  
‘disunion, cold disaffection, and misdeeds, exhibited to their na-  
‘tive soil, after so many experiments had of cruelties practised by  
‘our common enemy, as never man knew before, of their out-  
‘rages, abominations, rapes, adulteries, murders, without differ-  
‘ence of sex, age, and quality, risings, perjuries, sacrileges,  
‘breach of quarter and covenants, wasting depopulations, foraging  
‘hostilities, perpetrated by the enraged kennel of puritanical sec-  
‘taries, our hearts would melt in drops of blood, our breasts may  
‘sob out sighs and inflamed groans, considering our brethren and  
‘countrymen, so benumbed, so misled, and so blinded, as they  
‘see not, or pretend not to see, how just our quarrel is against  
‘those Ammons, that project and thirst no less than our total ex-  
‘tirpation, our war being rather defensive than offensive, defined  
‘and decreed as just and lawful by the public assemblies of our  
‘jealous prelates and prime clergymen, approved by his holiness  
‘the pope of Rome, who lately directed unto us his gracious  
‘breves and missives, which we received, containing his acclama-  
‘tions and approbations of our endeavours, with his apostolical  
‘benediction to all the furtherers of so good a cause, and a ple-  
‘nary indulgence to those in state of grace that will die in defence  
‘thereof. We may but weep and lament, yea never dry our  
‘eyes, reflecting on the dulness of some titular catholics, who  
‘slightly hear and conceive no feeling of the horrid blasphemies  
‘disgorged and enacted by the malignant party of puritans in par-  
‘liament, against the mysteries of our Roman catholic professions;  
‘the sacrilegious impieties vamped and belched out of their in-  
‘fectious breasts against the sacred name of our sweet Saviour  
‘Jesus, a name to which all knees in hell, in earth, in heaven  
‘must bow; a name that makes the heaven and earth to shake,  
‘and send shuddering chilness throughout the veins of all infer-  
‘nal powers; how can we but highly admire, and in our admi-  
‘ration burst into most doleful notes, to see our most gracious so-  
‘vereign king (the best of princes) his royal issue, our gracious  
‘queen his noble consort, set on with fire and sword, with all af-  
‘fronts,

‘ fronts, dishonour and disgraces proscribed? But, alas! how  
 ‘ charity from some is gone to endless pilgrimage! O Lord, through  
 ‘ what forbidden paths doth passion hurry us, when reason is  
 ‘ unseated, which never in Pharaoh’s or Nebuchadnezzar’s obdu-  
 ‘ rated minds was more conspicuous than it will appear in our re-  
 ‘ fractory friends, if they abjure not themselves, and reclaim not  
 ‘ their hearts from their former error.

‘ In conclusion of all the premises, we have taken to our serious  
 ‘ consideration, how disastrous and dismal the precedent sort of  
 ‘ people’s proceeding may prove to this much afflicted kingdom,  
 ‘ and that nothing inflicts more dangerous wounds in a body po-  
 ‘ litic than the splinters of some broken confederates, whose actions  
 ‘ may bring a doleful and deadly knell over themselves, no less  
 ‘ than over the best affected; we thought it high time to apply  
 ‘ the most efficacious and speediest remedy to divert such incum-  
 ‘ brances, and rectify those crooked members in their ruptures and  
 ‘ dislocations, endeavouring to joint and besit them in their proper  
 ‘ seats to the body politic, otherwise to hack and hew, and spare  
 ‘ neither trunk nor lordships amongst you. *Cuncta prius tentanda,*  
 ‘ *sed immedicabile vulnus, ense recidendum est, ne pars sincera trabatur.*  
 ‘ Our duty to God, our pastoral function obliging us, not only to  
 ‘ reduce the strayed sheep into the fold, but also to cut the cor-  
 ‘ rupted forces that cancer and infect the whole and wholesome  
 ‘ composition, lest God, who sweetly hitherto chastised our flock,  
 ‘ far underneath the rate of their demerits, now, by occasion of so  
 ‘ many irritating factions, should shew his indignation against us  
 ‘ all. Having therefore hitherto made use of mildest courses by  
 ‘ frequent admonitions, counsels, prayers, and often warnings  
 ‘ and exhortations, now at length, though much against our mind,  
 ‘ being driven thereunto, we resolve to unsheath the fearful sword  
 ‘ of excommunication; and so hereby, and by this our present  
 ‘ act, writing, definitive sentence, and decree, invoking first the  
 ‘ name of God, having his fear before our eyes, so as we aim at  
 ‘ nothing but the amendment of wilful transgressors, and cure of  
 ‘ putrid members, by virtue of the authority which graciously was  
 ‘ conferred upon us by God’s divine providence, by the catholic  
 ‘ apostolic Roman church, and the supreme governor thereof, vi-  
 ‘ car-general to Christ on earth, his holiness the pope of Rome,  
 ‘ we excommunicate, with a major excommunication, *ipso facto,*  
 ‘ *nulla, alia, expectanda sententia, seu sententiæ declaratione,* we extend  
 ‘ all the properties, effects, penalties, burthens, disabilities tem-  
 ‘ poral or spiritual annexed, depending or attaining by law or cus-  
 ‘ tom unto that manner of excommunication; and we declare  
 ‘ actually as excommunicated, singularly, determinately, and in  
 ‘ their individious existence, as if we had named and singled each  
 ‘ one by the pole, all catholics of what dignity, preheminance,  
 ‘ calling, or profession soever, as will be found hereafter known,  
 ‘ or really continue open enemies to our catholic cause, and to the  
 ‘ expeditions



‘ expeditions in hand for upholding or maintaining the same ; all  
‘ neuters, cold and flinching covenanters, all aiders, entertainers,  
‘ counsellors, abettors, relievers, encouragers of the common ene-  
‘ mies, and that will hereafter send them any private or public  
‘ intelligence ; all spies and false brethren ; as also all intruders,  
‘ dispossessors, detainers of catholic, English, or Irish goods, lands,  
‘ chattles, without special licence to be exhibited from the supreme  
‘ provincial, or county councils ; all public robbers of such goods,  
‘ and general notable disturbers of the aforesaid cause, or the ad-  
‘ vancement thereof, which in our interest, under our command,  
‘ and within the limits of our jurisdiction, if within three days af-  
‘ ter the publication of this in their several parishes, they will not  
‘ in proper person, or by their lawful attornies, repair to their  
‘ parish priests, and submit themselves to us, our doom and judg-  
‘ ment, which will be agreeable to the acts of the supreme coun-  
‘ cil at Kilkenny, and withal testify their submission by their sub-  
‘ scriptions, swearing and signing the oath of association, ac-  
‘ cording to the model and rights prescribed at Kilkenny afore-  
‘ said. Farther, we declare and manifest by this, that we reserve  
‘ the absolution, or relaxation of this censure and excommunica-  
‘ tion to ourselves alone, or to those authorised by us ; and if  
‘ any (as God forbid) will presume to condemn, or infringe, or  
‘ vilify the said censure, he shall not only incur the indignation  
‘ of God and ours, but also we will labour to whip him to his  
‘ dutiful obedience by temporal punishments, invoking the secu-  
‘ lar powers to our assistance, and dint of the sword to that ef-  
‘ fect. And further, for the better and speedier execution of this  
‘ sentence, act, and decree, we strictly command and charge, *sub*  
‘ *pœna suspensionis ipso facto*, all deans, archdeacons, vicars, foreign-  
‘ ers, all pastors having charge of souls, all pastors, incumbents,  
‘ all parish priests, and their assistants, all covenantal regulars  
‘ within this diocese, in their chapels and public services, to pub-  
‘ lish and notify this excommunication, publicly expounding it  
‘ unto all, and setting forth the effects of a major excommunica-  
‘ tion, how sore and fearful a punishment it is, yea, and the se-  
‘ verest that may be inflicted upon earth ; withal to declare there  
‘ is no use of appellation, or provocations to the see of Rome, or  
‘ to the next public assembly of the clergy, which will not be ac-  
‘ cepted by us, being but idle, frustratorious, and unreasonable.  
‘ In farther testimony, strength, and confirmation of the same  
‘ sentence and excommunication, we have hereunto put our hands  
‘ and seals, &c.’

This denunciation had a surprising effect upon the catholic de-  
pendants, and even the relations of the marquis of Clanricarde,  
though it was incapable of shaking his own honour and alle-  
giance.

After the battle of Worcester, the Irish Roman catholics, who  
had by this time, under the auspices of the marquis now lord de-  
puty

puty of Ireland, made many unsuccessful efforts against the parliament's forces, at length entered into a negotiation with the duke of Lorraine, who promised to supply them with troops, ammunition, and money, to maintain the war in favour of King Charles II. Lord Taaffe, Sir Nicholas Plunkett, and Mr. Geoffrey Browne, were sent over to Brussels to treat with the prince in the name of the Irish catholics, and they were provided with powers and instructions by the marquis as lord deputy for King Charles. The priests however found means to tutor them in private; so that they suppressed the authority of the lord deputy, and concluded a shameful treaty in the name of the people and kingdom of Ireland, by which they engaged to surrender to the duke of Lorraine, all the strengths of which they were possessed, and to acknowledge his supreme authority as protector of the kingdom. What those secret documents were, may be gathered from the following extract of a letter to them from the catholic bishop of Ferne. ' I do with all sincerity offer mine own opinion, what is  
' to be done by you in this exigency; which is, to the end the  
' agreement you are making with his highness the duke of Lorraine  
' become profitable to the nation, and acceptable in the eyes of  
' God, that you will immediately with humble hearts make a sub-  
' mission to his holiness, in the name of the nation, and beg the  
' apostolical benediction, that the light of wisdom, the spirit of  
' fortitude, victories, grace, success, and those blessings of God  
' (we one time enjoyed) may return again to us. The necessity  
' of doing this is the greater, that the person from whom you  
' come with authority is, for several causes, excommunicated *à*  
' *jure & homine*, and is at Rome accounted a great contemnor of the  
' authority and dignity of churchmen, and persecutor of my lord  
' nuncio, and some bishops, and other churchmen. Some of his  
' own letters come fair for the proof hereof. You may be pleased  
' to call to mind, that he (though much and often moved there-  
' unto) never joined with the confederate catholics, until he found  
' the opportunity of bearing down the pope's nuncio: and had  
' the lord of Inchiquin, who not long before dyed his hands in  
' the blood of priests, and innocent souls in the church, or rock  
' of St. Patrick in Cashill, to close with him in society of arms,  
' the nation hath now no cause of joy in that conjunction of those  
' two stars. Do you think God will prosper a contract, grounded  
' upon the authority of such a man, if some other way be not  
' found of reconciling him unto us? That therefore what is pro-  
' fane may be made holy, and what is rotten, sound, say, in the  
' name of the nation, with the prodigal child, *Surgam, & ibo ad*  
' *patrem, & dicam ei, Pater, peccavi in cælum & coram te*; and even  
' immediately go to his holiness's inter-nuncio in this city, *quia*  
' *nescit tarda molimina spiritus sancti gratia*. This being done, go  
' on chearfully in your contract with this most catholic prince,  
' who, did he know rightly the business, without such submission,



‘ would never enter upon a bargain to preserve, or rather restore,  
‘ holy religion in a kingdom, with agents bringing their autho-  
‘ rity from a withered, accursed hand : and God will send his an-  
‘ gels of strength and height before that people, at least many of  
‘ them who lying in a darkness, and shackled with the irons of  
‘ excommunication, &c.’

From hence the reader will judge of the temper, loyalty, and patriotism of those indefatigable apostles, who entailed slaughter, slavery, ruin and desolation upon their unfortunate country.

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ART. VI. *Letters on several occasions, by the late Sir William Freeman.*  
*To which some account of the author is prefixed.* 8vo. Pr. 5 s.  
Manby.

THE editor of these \* letters informs us in his introduction, that they were written to gratify as much as possible the tastes of mankind in general, on various occasions, and at different periods of life ; that as they ‘ can raise no enemies by the ‘ gaul of satire, nor conciliate favour by the patronage of the ‘ great, their merit only can recommend them : unsupported, ‘ however, as they are, the editor flatters himself that the opinion ‘ of the few who have already read them, will be ratified by a ‘ more general approbation. If the contrary should happen, the ‘ only reproaches which can be made him, are, that he has been ‘ seduced by friendship to the disappointment of his hopes, and ‘ added to the numerous volumes which are sunk into oblivion.’

Thus modestly does our author usher his little performance into the world, which we must do him the justice to acknowledge is by no means contemptible ; for though we do not meet in these letters with the wit and sprightliness of a Pope or Swift, there is an ease and unaffectedness in them which is very agreeable ; and though they contain nothing very new or interesting, recommend themselves to our approbation by some pleasing scenes of domestic happiness not ill drawn, and some moral reflexions on them which seem to flow from an honest and generous mind,

The story of Erastus and Eliza, from the ninth letter, will, we apprehend, on this account not be unacceptable to our readers.

‘ Erastus, at the expiration of his clerkship to a merchant, saw  
‘ himself in possession of a fortune, which a few years with suc-  
‘ cess might have increased to the height of his ambition. He  
‘ made a favourable impression on the heart of the fair Eliza, his  
‘ master’s

\* This book made its first appearance some months ago : in justice therefore both to the author and the public, we must acknowledge it should have been taken notice of much sooner ; but amidst a multiplicity of writers, Mr. Freeman some way or other escaped our observation.

‘ master’s daughter, and married her soon after he was settled;  
 ‘ with the consent of her father who retired from business, and  
 ‘ passed the remainder of his days in ease and calmness.

‘ They had but a few years enjoyed the happiness they imparted  
 ‘ to each other, before Erastus, by unexpected losses, and the  
 ‘ bankruptcy of a house abroad, was robbed of all his fortune:  
 ‘ He now for ever looked on the lovely Eliza with pain. Canst thou  
 ‘ still love the man who has reduced thee to poverty? Indeed  
 ‘ thou canst, said he, pressing her hand with all imaginable ten-  
 ‘ derness. Heaven knows I have not brought my misfortunes on  
 ‘ myself—we must not repine, and yet so lovely a family—at  
 ‘ which time he cast his eyes on his little rogues who were playing  
 ‘ on the carpet, and then on his Eliza. He saw the tear flow  
 ‘ down her cheek, and wept. Whatever she could suggest to give  
 ‘ him ease, she spoke with all the tenderness imaginable; we will not  
 ‘ weep then, my Eliza, perhaps we may yet know happier hours.  
 ‘ The attention of the little ones was drawn by their tears. One  
 ‘ asked the mother why she wept; and another with inquisitive  
 ‘ love, why papa cried: Erastus kissed them, and said he would  
 ‘ weep no more, bad them be good, and heaven would bless  
 ‘ them.

‘ Thus passed their hours till his affairs were settled, when he  
 ‘ paid to the utmost whatever he owed to mankind; such was  
 ‘ his character that many offered him money, which he declined,  
 ‘ as he had already found that industry could not insure success.  
 ‘ By others he was advised to go abroad, and look into the af-  
 ‘ fairs of the house by the bankruptcy of which he had so con-  
 ‘ siderably suffered. This he resolved on. When he told his in-  
 ‘ tention to Eliza, she wept at the thoughts of parting; she dreaded  
 ‘ the danger he would be exposed to more than poverty itself,  
 ‘ and would not listen to him, unless he would consent to her ac-  
 ‘ companying him on the voyage. Alas! thou best of women,  
 ‘ you forget your condition, Eliza cannot think that any thing  
 ‘ but the hopes of bettering our fortunes could prevail on me to  
 ‘ leave her. Were I to wait till the time was past when you  
 ‘ might accompany me without hazarding your life, the delay  
 ‘ might be dangerous, even then thy tender limbs could but  
 ‘ poorly endure the fatigue. I go, that Eliza, her little ones, and  
 ‘ that infant, which soon will claim its share of my affection, may  
 ‘ never taste the bitter cup of poverty. The little remainder of  
 ‘ our fortunes I will leave with thee; if that should be exhausted,  
 ‘ which heaven forbid, before I am enabled to congratulate thee  
 ‘ on our happier circumstances, sure then thou couldst not know  
 ‘ the misery of absolute want: thy Erastus still has friends; I  
 ‘ have been unfortunate, my Eliza, but not base.

‘ By arguments of this kind he prevailed on her to acquiesce  
 ‘ in his design. Support yourself in my absence, said he, we  
 ‘ shall not long labour under misfortunes we have not deserved.

‘ If



‘ If any thing advantageous should happen to fix me abroad, will  
‘ Eliza follow me? Will—how can Erastus doubt it, said the lovely  
‘ wife; with you no climate can be displeasing, without you no cir-  
‘ cumstances can make me happy. Thou dear, dear woman, said  
‘ he, clasping her in his arms, how have I deserved thy love.

‘ At length the time came which was to separate them from  
‘ each other; no words can express the pain they felt at part-  
‘ ing; Erastus, who had, without knowing it, supported him-  
‘ self by endeavouring to support his Eliza, wept when he em-  
‘ braced his best of wives. The tears choked his voice, when  
‘ he told his little ones to be dutiful to their mother. At the  
‘ last embrace he would have spoke, but found the effort vain, he  
‘ gazed on her for a few moments with a look which may much  
‘ easier be conceived than described, and silent left her in all the  
‘ grief a human breast can know.

‘ Eliza now retired to one of the environs, where her thoughts  
‘ were generally employed upon Erastus, sometimes when they  
‘ had wandered from their usual subject, they were recalled to it  
‘ by one of the little ones asking where papa was? upon which  
‘ she could not help pointing out the distant hills, and saying, that  
‘ he was a thousand times more distant than they were, an idea  
‘ but seldom awakened without producing tears.

‘ Happily for her, she received a letter from him with assurances  
‘ of his welfare, at a time when she most wanted consolation; and  
‘ some months after came to her hands the following.

“ My dearest Eliza,

“ You will naturally believe I write this with the utmost joy,  
“ since I can inform my dearest wife, that I am now settled in  
“ such a way, as may soon make up for our late ill fortune. A  
“ more particular account I reserve till I am happy in thy conver-  
“ sation. I have sent a bill, though I cannot suppose you want  
“ it, that nothing may possibly detain you from my arms. Haste  
“ to a husband who loves you better than himself, and believe  
“ that absence has made you dearer to him than ever.”

‘ Eliza no sooner received this welcome letter, than she began  
‘ to prepare for her departure; by the first vessel therefore that  
‘ was ready she set sail, and took with her a female servant to as-  
‘ sist her in the care of the children. She found no other, scarce  
‘ indeed so many inconveniencies as she expected, which arose  
‘ from the humanity of the captain, who, unlike most of his bre-  
‘ thren, compassionated the inconveniencies which attend those  
‘ who are unaccustomed to the sea.

‘ The wish’d-for shore was now in view, and Eliza’s heart ex-  
‘ ulted at the thoughts of her approaching happiness. Scarce  
‘ however was she landed, before her spirits sunk at the appearance  
‘ of a funeral which passed by her; her ill-boding fancy imme-  
‘ diately suggested to her that it might possibly be her husband;  
‘ she could not avoid enquiring who it was, when she heard that

‘ it was a stranger, whose name was Erastus. The colour left her check, she fainted in the arms of her maid, and recovering found herself in the house of a stranger whose hospitality was awakened by the appearance of her distress. Was it for this, said she, I passed the dangers of the sea?—Unhappy woman in having escaped its perils: alas! I promised myself some years of uninterrupted happiness. Good heaven, my sorrows will end but with my life. Thus did she exclaim in broken sentences, till again she sunk her fainting head, and found herself supported at her recovery by the husband she imagined to be no more. At first she spoke to him with an incoherent wildness which indicated the disorder of her mind; till at length grown calmer, she said, was it delusion all—And do I live once more to behold the man I love? It was, it was Eliza, said he, pressing her to his bosom, thy husband lives, and we shall now be blest’d.

‘ As soon as their excess of joy was somewhat abated, Eliza desired an account of what had happened to him since he left her; and asked if he knew how she came to receive that melancholy information which made her the most miserable of human beings.

‘ As soon, my dear, said he, as I came over, I found that the affairs of the house were not, by much, in so bad a way as was first imagined, and some time after received a larger sum from it than ever I expected. This, and an opportunity which now presented itself of my settling greatly to my advantage, gave me excessive spirits, and I began to hope, as I wrote my Eliza, that happier hours might now await us.

‘ It was not long after my writing that letter, which had thee hasten to my arms, that a stranger came to this part of the island, in hopes of improving his health. Amongst others I went to pay him my respects. Can you conceive what pleasure mingled with surprize and pain I felt, when in this stranger I beheld a brother? This was that brother whom Eliza has heard me mention. He was banished by my father for some indiscretions of youth, and left his native country with the little fortune which had been given him by his grandfather. He settled on a distant part of this island, where he made a conquest (for his person was remarkably fine) of a widow, who possessed one of the largest estates upon it.

‘ He was overjoyed to see me. I cannot much longer continue here, said he; I am going to the eternal abode appointed for human nature. Since my banishment from my father’s house, heaven has blessed me with success. I am told he forgave me with his dying breath: good old man—You are now, Erastus, the only remaining of our family: I little dreamt of ever seeing you again; but heaven is kind. The terrors of dissolution are lessened at sight of thee. ’Tis not an unpleasing reflection, that thy friendly hand will close my eyes. Beware, Erastus, nor misemploy



misemploy the wealth I shall leave thee; it was got with honour. I can scarcely advise thee to marry; 'tis to the loss of the best of wives, which was soon followed by that of an only child, that I owe my present disorder. We were happy. She was the best of women. At these words Erastus fixed his eyes upon Eliza. May heaven continue our lives, said he, may we never know the pang of separation till age has silver'd o'er our heads, and then it must be short.

The brother asked Erastus what accident had brought him to that part of the world; and told him, that, upon the first appearance of his illness, he had wrote to England to enquire whether he was still living; and that he had already made a will in his favour, and left him whatever fortune he possessed.

It was not long after his arrival, resumed Erastus, that he died and left me an estate even beyond the ambition of my wishes. 'Twas his funeral you met; it was Erastus they were bearing to the grave, but not Eliza's Erastus. He lives to be once more happy with the partner of his joys. At these words he pressed her to his bosom with a warmth expressive of the most perfect love. Upon my return from the funeral I was told by some one whom I met, the story of a woman's fainting, with such circumstances as made me think 'twas thee. I hastened to the house where the hospitable stranger had conducted thee, and found thee sunk into the arms of thy maid. Shall I tell my Eliza, that even this circumstance at present affords me a degree of pleasure? Indeed it does; it convinces me that I still am blest with thy tenderest love, without which, as my Eliza once said to me, no circumstances could make me happy.

Erastus was now possessed of a fortune which might enable him to pass his remaining days independent of the cares of business. He sold his estates to advantage, and returned to his native country, where he now lives in all the felicity of elegant ease. The greatest part of their time they spend in the country, and now and then a winter in the rational amusements of the town. Wealthy without arrogance, æconomists without avarice, and liberal without profusion; universally beloved by those who have any connection with them, and admired by the few who are happy in their intimacy.

The following description of a citizen's country-house has some humour in it.

When I waited on your friend in the city, my Theron, I was told by his people that he was gone to his country-house at — and would return the next day before change-time.

I then again went to him; and, after our business was finished, he invited me to his box in the country, and very kindly told me, if I would pass a couple of nights with him, that he would carry me down Saturday evening in his one horse chair.

‘ It is but a little place, said he, but it is pleasant: you may see of a Sunday as many people out of my parlour-window as you can in Cheapside. The prospect was hindered till lately by a row of trees, but I have *downed* with them all. These were his words; and from these you may be convinced that I formed no very advantageous idea of the citizen’s taste.

‘ His invitation, however, as it was made with sincerity, I accepted of, and about an hour and a half brought me to the door; he introduced me to his wife, who desired her husband to send for alderman ——— to make out a party at *whisk*.

‘ The alderman in a few minutes arrived, the table was placed, and the remainder of the evening was spent at cards.

‘ As soon as I got out of bed the next morning, I saw mine host walking in the court before the house in his slippers, morning-gown, and crimson velvet cap, and very importantly taking his morning’s pipe.

‘ The usual compliments were scarce over, before he told me he would shew me his house, and I should guess what he gave a year for it.

‘ After he had led me through every room in the house to the garret, I observed that the only window in the room was plaistered up.

‘ The person who lived here before, Sir, said he, had a vast affection for this window. He had a telescope here; it had what some people call a fine prospect, trees, fields, a very extensive view, Sir, but no body to be seen. I shut it up to save the tax; a man cannot be too careful of his money these hard times; ’tis you country gentlemen that have all, a poor tradesman——’ Here I found was a proper place to interrupt him, and tell him that I thought ’twas carrying œconomy too far for a man whom all the world knew to be in a fair way to be worth a plumb.

‘ This pleased my citizen greatly. ‘ Oh, Lord! Sir, says he, the world must not be believed, ’tis——’ Here we were informed that the breakfast was ready, which interrupted our conversation.

‘ His wife hoped that I had slept well, and asked me how I liked their little place. Extremely, you may be sure, I replied. ‘ Well now, Sir, what do you think I give a year for this house?’ I pretended to think, fifty pounds: I was determined to say enough. ‘ Not forty, said he, I assure you.’ I complimented him with astonishment.

‘ As soon as we had dined, it was proposed to remove the bottles and glasses into the arbour, where we might smoke a chearful pipe, and see every soul that went by.

‘ Here we were almost suffocated with dust raised by hackney-coaches, and city prentices in one horse chairs, though mine host called it taking a mouthful of fresh air.’

We



We shall add but one extract more from these letters. It comes from a husband to a wife, and may possibly serve some of our unmarried readers for an incitement to wedlock.

To LUCINDA.

After so many years which we have past, my Lucinda, almost without separation, one would naturally imagine that the few days absence I have known should not be displeasing; and yet, believe me, I am already tired of the town, and am preparing to leave it with the utmost expedition to return to domestic joys.

When I reflect on my disposition, I am greatly thankful to providence that the same dislike for public pleasures has always prevailed in Lucinda as myself, and that we have been actuated by the same inclinations during the tenor of our lives.

Though I own myself in general but little fond of the town, yet I never fail of seeing objects in it which remind me of my own felicity, and increase the love I bear you. Alas! my dear, the fashionable tenor of matrimonial lives is so little suited to my turn of mind, that I must have been wretched with what is now called a very good wife. I could by no means have endured to see the heart of the woman I loved entirely devoted to pleasure, nor have even been content to share it with the king of trumps.

It is however happy for mankind, that the same delicacy does not universally prevail, as there are now many couples who are thought to be happy, because the wife has never transgressed the bounds of virtue, nor the husband treated her with language which he would be ashamed to use to a stranger. Their amusements are distinct from each other; they know nothing of that heart-felt joy which arises from being with those they love, secluded from every eye, and breathing the sweets of the balmy evening. Their only care is refining those pleasures which repetition has rendered dull, and inventing new arts to pass the tedious day, which, notwithstanding their endeavours, affords some hours in which that most impertinent of all companions, called *self*, never fails of intrusion.

There are many women in the world, I believe, to whom I might have made a *good* husband, but I do not recollect any one but my Lucinda who could have made me a *happy* one. How greatly then am I indebted to thy amiable disposition and virtues, since indifference and content are to me incompatible in the marriage-state. To heaven likewise my sincerest thanks are due, for preserving its best and most valuable gift to bless my life.

My blessing to the children, whom I shall make happy by some little presents at my return; to thee, my love, I shall bring a heart more truly thine than ever, more intimately acquainted with thy virtues, and more perfectly convinced of its own felicity. Believe me, &c.

Upon the whole, these letters seem to be the production of a young writer; and though they are such as we should not be sorry to receive from the hand of a private friend, do not carry with them those marks of superior genius and abilities as are expected from works submitted to the judgment of the public.

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ART. VII. *A voyage to the East-Indies, with observations on various parts there.* By John-Henry Grose. 8vo. Pr. 5s. S. Hooper.

**M**R. John-Henry Grose, author of the voyage before us, was it seems in the station of a covenant servant, and writer to the East-India company; in whose service he embarked in the year 1750, on board the Lord Anson Capt. Foulis, bound for Bombay. The book contains first a short account of the island Johanna, its soil, trade, &c. with a very brief description of the four adjacent islands of Comro, Magotta, Mohilla, and Angazeia. Our author then carries us directly to Bombay, where we are made acquainted with the nature of its government, landed property, fortifications, public works and buildings; and afterwards conducted to the adjacent islands. Mr. Grose then presents us with a short history of the Marattas; their persons, dress, customs, and character. To this succeeds a chapter concerning the famous Conagee Angria, and his successors. Our author then leads us to Surat, and gives us a treatise on the Mogul government. Then follow four chapters on the state of religion in India; the Roman-Catholic, Mahometan, Gentoo, and Persee. The book concludes with some miscellaneous observations on the customs of the Gentoos and Mallabars; with summary reflections on the trade of India.

As a writer to the East-India company, Mr. Grose may probably have acquitted himself with honour; but, as a writer for the public, we cannot greatly recommend him; the work being, in our opinion, but indifferently penned; the style very stiff and labour-

ed, \* As a specimen of Mr. Grose's style, take the following: 'Some of the houses of the black merchants, however, make a better appearance, if but for being a story high, but not the best of them are without a certain meanness in the manner, and clumsiness in the execution that may be observed, comparatively, and without any partiality to the European architecture, even the ordinarieft.' A little after he has these words: 'It must be owned, that in that time great care was taken that no very flagrant acts of oppression should be committed, so that in what there sometimes were, at least appearances were kept, and were mostly owing to the merchants themselves, who on personal pique, or jealousy of trade, would find means to set the government upon one another's backs, which was not averse to interfere in their quarrels, being sure to be the only gainer by them.'



ed, full of affectations, and in some parts of the performance absolutely unintelligible. This, together with a strange † admixture (as Mr. Grose calls it) of hitherto unheard-of † words and phrases, throw a disagreeable shade over the whole performance.

Notwithstanding, however, this manifest want of abilities in Mr. Grose as an author, there are some passages in this voyage capable of yielding both amusement and instruction. He seems to be no stranger to the interest of England, and the proper means of promoting it in those parts; and makes some sensible remarks on our conduct in the East-Indies. In his account of the Gentoos and Marattas, there is something agreeably romantic, which cannot fail to please the inquisitive reader.

Amongst the articles of luxury, which the inhabitants of Surat have in common with other parts of the East, our author has mentioned one very extraordinary, and that is, the practice of *champing*, which he is of opinion, was derived from the Chinese; and which Mr. Grose describes thus. 'After the ceremony (*says he*) of sweating, bathing, rubbing, &c. is gone through, and which is not always previously used, since many are frequently \* *champed* at home, the person that chooses it, lies at his length on a couch, bed, or sofa, where the operator handles his limbs as if he was kneading dough, or pats them gently with his hands an edge, and chafes or rubs them, concluding with cracking all the joints of the wrist and fingers, and if you will allow them

Y 4

† See pag. 323. of the Voyage.

‡ Amongst these we meet with the following: 'Improvidence, inurement, population, unworth, insistence, alternation, subjacent, artfully, other-where, supplemented, parotry, eveiligated, aggrandizement, unsufficiently, unsuppressible, unhaltily, unsubordinate, indetermination, intermediary, generalized, simplification, paternity; with several others. In what part of his travels our author pick'd up these uncouth strangers, we know not; certain it is, they are not of English growth; nor shall we, perhaps, very readily admit of their naturalization.

\* I have been assured (*says our author*) the antients practised something very like it, by the description which a friend pointed out to me, and on which I leave to the reader to judge of the fitness of the quotation.

\* *Percurrit agili corpus arte tractatrix*

\* *Manumque doctam spargit omnibus membris.*

\* Mart. Lib. III. Epig. 82.

\* Seneca too, at the end of his sixty-sixth letter, inveighs against it as a point of luxury crept in amongst the Romans, which however proves that it was not unknown to them. His words are, *An potius optem ut malacissandos articulos exoletis meis porrigam? ut muliercula, aut aliquis in mulierculam ex viro versus digitulos meos ducat?* "Should I rather wish to hold out my joints to be softened and suppled by some superannuated chamber-minion, or suffer a woman, or a man effeminated into one, to stretch my fingers?"

‘ them that of the neck, being extremely dextrous at this work.  
 ‘ All this, they pretend, not only supplies the joints, but procures  
 ‘ a brisker circulation to the fluids apt to stagnate, or loiter thro’  
 ‘ the veins, from the heat of the climate, which is perhaps the  
 ‘ best excuse for this practice. The sensations too it excites in  
 ‘ some are surprising, by its inducing a kind of pleasing languor  
 ‘ or delirium, under which they are ready to faint away, and  
 ‘ sometimes actually do so.’

Mr. Grose, speaking of the religious customs and superstitions of the Gentoos, informs us, that they are liable to lose irrecoverably their right of communion, not only for voluntary breaches of, or derogations from them, but even for involuntary ones; and such as extreme force, or necessity, might justify. They will even on these occasions impose on themselves martyrdom, rather than forfeit what they call their *cast*.

In order to exemplify the unaccountable severity of this strange people in regard to the difficulty of rejoining that communion which they had once forfeited, our author tells a story, which, as it has something extremely interesting in the circumstances of it, we shall here extract for the entertainment of those amongst our readers, who delight either in the pathetic or the marvellous.

‘ A Gentoo, a man of substance, residing on the banks of the  
 ‘ Ganges, had a wife of great beauty, with whom he lived happy  
 ‘ in the utmost reciprocal affection. One morning early, as she  
 ‘ went, in the simplicity of their manner of life, to fill a water-  
 ‘ vessel at the river, a Mogul nobleman chancing to pass by, was  
 ‘ so struck with her at the first sight, that, yielding to the impe-  
 ‘ tuosity of his passion, he spurred up his horse to her, seized  
 ‘ her, and laying her across his saddle-box, rode off with her, re-  
 ‘ gardless of her cries, and overpowering her struggles. Whether  
 ‘ she was alone or accompanied, no one it seems could inform her  
 ‘ unfortunate spouse, who was the ravisher, that he might have  
 ‘ implored justice against a violence, certainly not tolerated under  
 ‘ the Mogul government; or of what road he had taken, that by  
 ‘ his *perquisitions* he might find her out and reclaim her. In this  
 ‘ dilemma, life being grown odious to the inconsolable husband,  
 ‘ he quitted his habitation, and turned wandering Gioghi, with  
 ‘ a double intention of humouring his melancholic turn to soli-  
 ‘ tude, and of searching the whole country for her. But whilst  
 ‘ he was thus employed, the Mogul nobleman had accomplished  
 ‘ his brutal purpose, and tho’ at first very cautious of allowing her  
 ‘ the least liberty, for fear of a discovery, on having two children  
 ‘ by her, grew relaxed in that point, even more than the Maho-  
 ‘ metans commonly are, thinking perhaps to gain her heart by  
 ‘ that indulgence, customary amongst the Gentoos. After two  
 ‘ years then, her husband now a Gioghi, came by chance to a  
 ‘ garden door, at which she was standing, and begged alms of  
 ‘ her. It is not said whether he knew her or not; but at the first  
 ‘ sight,



sight, and sound of his voice, she knew him, tho' in a plight so fit to disguise him. Then it was, that in a rapture of joy she welcomed him, and related to him all her adventures, and the innocence of her heart in all she had suffered, concluding with her detestation of her present condition, and an offer of immediately making her escape, and returning to his bosom. To this the Gentoo made no other answer or objection, but to represent to her the inviolable rule of their religion in such a case, which did not admit of his receiving her again as his wife, or having any communication whatever with her. However, after joining in the bewailment of the cruelty of their separation, and of the law that prohibited that re-union, for which they both ardently sighed; and after abundance of consultation, about what measures could be taken, it was agreed between them, that the husband should incessantly repair to the great temple of Jaggernaut, near the sea-side, in the kingdom of Orixá, near the mouth of the Ganges, there to consult the high-priest and his chief assistants, whether any thing could be done to restore her at least to her religion. Accordingly he went, and returned to her with such a countenance as prepared her for the worst. He then told her, that he came to bid her an eternal adieu, for that the taking off the excommunication she had however innocently incurred, could not be effectuated but on such conditions, as he could neither expect, or advise her to comply with. They were these; that she should destroy the children she had by her ravisher, so as to leave no living monuments of her pollution by his prophane embraces, then fly with her husband to the temple of Jaggernaut, and there have melted lead poured down her throat, by which means only she might be admitted to die in her cast, if she could not live in it. The wife on hearing these terms accepted them, hard as they were, notwithstanding all the tenderest dissuasions on the man's part. Urged then by the manifold incentives of zeal for her religion, love for her husband, and a hatred for her ravisher, that made her see in those children of hers nothing but his part in them, all conspiring to steel her heart against the motions of nature, she perpetrated the first part of the injunction, and found means to escape undiscovered with her husband, who durst not even renew with her the privilege of one, as her person still remained polluted, and unapproachable by him under the penalty of a mortal sin, and of falling into the same predicament in which she stood. Arrived at the temple, she presented herself with the utmost constancy and intrepidity to the priests, of whom she demanded the fulfilment of the rest of her sentence. After a sequestration of a few days, and other preparatory ceremonies, she was led to the appointed place of execution in the area before the temple, where, in the presence of an innumerable concourse of people, she appeared without the least symptom of fear at the

the dreadful solemnity and apparatus of the fire, and instruments of her suffering. After a short prayer she was blindfolded, and extended on the ground, with her mouth open ready to receive her death in the melted lead. Instead of which, some cold water prepared for that purpose was poured into it, and she was bid to get up, and then assured, that the sincerity of her intention having been thus proved, was accepted by the deity, and that she was thenceforward at liberty to live with her husband as before, being now reinstated in all her rights divine and social.

Though this story is but indifferently told, it commands our attention. We have seen worse chosen for the subject of a modern tragedy.

As a specimen of our author's learning and taste, in regard to philosophical disquisitions and points of antiquity, we cannot in justice deny him the following quotation :

That the Sun and Venus were, by the Persians, considered as one and the same divinity appointed to preside over universal generation, may be inferred without much violence from many points of fact.

Mythras the Sun, or Myhir, in the primitive Persian language, signified Love, and the Sun being deemed the genial inspirer of it, has that quality evidently in common with the Venus of the Heathens.

Venus was imaged in that conic form, mentioned both by Tacitus, in his relation of the first Vespasian's visit to her temple in Paphos; and by Tyrius Maximus.

Mythras, or the Sun, was also precisely imaged in the same form, that is to say, of a conic stone, in Cælo-syria, and amongst the Emiffenians, and from its shape took the name of the Round-god, or Agli-Baal, whence the emperor Heliogabalus, who had been a priest in the temple of it, derived his appellation, and in the sense of this Mythras being the same as Venus, he was doubtless no improper minister of that dissolute deity.

From this conformity then of offices, attributes and form, it is no wonder that Mythras and Venus, called by the Assyrians Mylitta, or Mauletha, the parent of all things, might be deemed one and the same presiding power, and as such reported by Herodotus. It is also in respect to the above conformity, that his cotemporary Artaxerxes Mnemon, did not make quite so violent or strange an innovation, as Dr. Hyde seems to imagine it, in introducing the statue of Venus in an human form, being then nothing more than another mode of representing Mythras, or Myhir, of whom the adoration, never however more than reverential, and such as was used towards their great men, was before so thoroughly established. This construction too if received, tho' offered only as a conjecture for want of a better one, would absolve Justin, and reconcile the difference between

him



him and Plutarch, the former placing Aspasia, the concubine of Artaxerxes, at the head of the priestesses of the Sun, the latter of those of Venus. Both then, in this case, might be right.

We cannot conclude our extracts from Mr. Grose, without a short description from him of the Gentoo funerals.

I happened (*says he*) to be present at the funeral of a Ketteree, or rather one of a particular cast of the Ketterees, burying his wife, a young woman that seemed to be about twenty years of age. Those who accompanied the husband dug a pit exactly in the shape of a well, in one side of which there was a nich hollowed out for the corpse to be deposited in a sitting posture, with room enough for a plate of raw rice, and a jar of water by her side. As soon as the pit was ready, they put her into it, with all her cloaths and jewels, exactly as she wore them when alive. But as soon as she was placed, her husband, who had till then stood still, as a spectator, jumped into the grave, and very composedly took off all her jewels, and brought them up with him, after which the pit was filled up. It is to be observed, that though those of the cast of the Ketterees are commonly to be buried, the Rajahs, and the great men of it, have the privilege of being burnt after their death. The wives of those who are not burnt, and have a mind to bear their husbands company, have their necks twisted round by a Bramin, on the brink of their graves, and are then interred with them.

As to the ceremony of burning, I saw it performed on the corpse of a youth of about eighteen, the son of a Banyan. The funeral pile was prepared on the beach, the father assisting at it bare-headed, with what little cloaths he had on him, coarse and torn, which is their general manner of mourning. As soon as the corpse was placed on the pile, and some prayers muttered by the attendant Bramin, fire was set to it at one of the corners, and the wood being dry, and in great quantity, it soon blazed up and consumed the body to ashes, without any noisome smell, such as however does not unfrequently happen if there is a scant of wood, or rain intervenes to damp it. The ashes are gathered and thrown with ceremony into the sea, by a Bramin, who for that purpose wades into it as far as he safely can. Those who are the most bigotted, and can afford the expence of it, leave orders for their ashes to be collected in an urn, sealed up, and carried to be thrown into the Ganges, to whose waters they attribute a peculiar sanctity. But what drew my attention most in the course of the above ceremony, was the behaviour of the father, who, according to the Gentoo custom of its being always the next and dearest male relation, to set fire to the pile, walked thrice round it with a sort of desperate haste, and then with his face averted, thrust his hand behind him, and gave fire to it, after which he, with the appearance of the utmost agonies, rolled

‘ rolled himself in the sand, beating his breast, and tearing his  
‘ flesh.’

All this ceremony is remarkably conformable to the customs of the antients, as described by classic authors; insomuch that it is more than probable, that the celebrated Greeks and Romans derived their manners from the ancestors even of this rude and barbarous people; whose manners are to all appearance, for many reasons which might be assigned, very nearly the same as they were many thousand years ago.

There are many other passages in Mr. Grose’s voyages, besides the above-mentioned, worthy the observation of the curious; and which might be read with pleasure, if our author would employ somebody to revise his work, and turn it into English.

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ART. VIII. *The Laboratory laid open, or the secrets of modern chemistry and pharmacy revealed: containing many particulars extremely necessary to be known to all practitioners in medicine.* 8vo. Pr. 5s. Nourse.

THE author of this valuable treatise, tells us in the preface, that having had particular opportunities to become apprised of almost all the more secret practices used by those who prepare or vend medicines, he conceived it might be beneficial to the public to make them known; and, to give the world a more just and full view of the methods, by which the greatest part of the chemical medicines to be commonly met with, are prepared, than any hitherto published. He professes that it is to those who prescribe or administer medicines, as well as to those who prepare or sell them, he designed to make this collection useful; that knowing the real manner of preparation of what they may generally meet with, as well as the common substitutions and adulterations, with the nature of each, and means of detecting them, they may guard against material impositions.

In the introduction he explains the nature of furnaces in general, with the defects of those at present in use. This is the principal and most critical part of the apparatus subservient to pharmacy; as their structure is more complex, and the uses they are applied to are of a more nice and difficult nature, than any other of the operations relating to this art, with respect to materials. He says,  
‘ Common bricks, with good mortar made with lime and coal-  
‘ ashes, well mixt and beaten together, will serve for those parts,  
‘ which are not liable to be heated red hot; but where that de-  
‘ gree, or a greater, may happen. Windsor bricks and Windsor  
‘ loom, or Sturbridge clay, and lime, or, where the fire may be  
‘ very violent, the composition, called the fire-lute (hereafter men-  
‘ tioned) should be used. And as the Windsor bricks are of a  
‘ texture, which admits of it, they should be so worked to fit each  
‘ other, as to form one compact body with scarcely any joints  
‘ at all. ‘ Par-



‘ Particular care should be likewise taken, in the drying of furnaces. For the best designed or constructed may be easily spoiled by any mismanagement in this point; as is very frequently the case, where the use of them being wanted, as generally happens, before they are ready, they are not allowed a proper time. The interior part should be, therefore, suffered to settle and dry, for some days, before the cavity be closed in by finishing the upper: and, after that part also be become pretty firm, they should be gradually warmed by a small charcoal-fire, made either in the body of the furnace itself, or in the ash-hole under it. After this has been some time continued, and the mortar appears hard in the interior surface, a coal or wood fire may be made, of a gentle degree at first; and increased slowly, as the smoking of the furnace may indicate to be proper. But the more leisurely this proceeds, the more durable and perfect will be the furnace.’

He proceeds to shew the several errors committed with regard to furnaces, and to hint on what principles they may be avoided. Then, he considers the iron-work necessary to be prepared, previously to the building furnaces in general. He afterwards gives directions for constructing furnaces in the best manner, for the sand-pot and sand-bath, for the sublimation of calomel, for calcination or the wind-furnace. He passes judgment on the different kinds of retorts and receivers, cucurbits, tritoria, filters, vessels for crystallization; and particularizes all the apparatus required in chemistry. In this, and every other part of the work, he writes like one perfectly master of his subject.

The second section contains general observations on the most easy and profitable methods of performing several of the operations of chemistry and pharmacy, under the articles of distillation, sublimation, calcination, filtration, levigation, and crystallization.

In the third section he demonstrates the sameness of all fixed alkaline salts, from whatever vegetables or parts of vegetables they may be produced; as well as the sameness of volatile alkaline salts, from whatever animals or parts of animals, they may be extracted; the sameness of oils, distilled from the several kinds or parts of animals; the sameness of the burnt oils of vegetables, from whatever kind produced; the sameness of the calcined earths of all animal and vegetable substances; the sameness of vinous spirits, from whatever materials obtained; the sameness of the acid spirit of sulphur, of vitriol, of sal catharticum amarum, and alum; and finally, the sameness of vitriolated tartar, sal polychrestum, sal prunellæ, and the sal enixum.

Part II. treats of the preparation of chemical medicines; with the several substitutions and adulterations practised, in relation to them; as also of the best means of detecting such practices. The first section begins with the preparation of saline substances. He observes, that real spirit of hartshorn is apt to grow brown, foul, and

and fetid; whereas, a spirit distilled from bones properly prepared, requires much less rectification, is more palatable and grateful to the stomach, and will retain its limpid appearance for a considerable length of time. 'If we admit (*says he*) all volatile salts to be the same; and consider, that this compound, we call spirit of hartshorn, consists of water, volatile salt, and distilled animal oil; we shall see, that, as no difference can lie in the volatile salts, or water; it must, if there be any difference at all betwixt this spirit, and that distilled from any other animal substance, be in the oil only.

'Now all distilled oils of animal substances, being likewise of the same nature; except that, by the action of the fire, some are higher exalted, and gaining a more ethereal nature, become less liable to putrefaction; while others, being less changed from their original grosser state, retain some tendency to putrify; it must appear, that there can be no difference in volatile spirits, but in their being charged, in a greater or less proportion, with oils that vary only in their exaltation, or approach to the ethereal state; in the greater degree of which, consists their medicinal excellence: as may be easily granted, when it is considered, in what intention they are taken. If, therefore, it should be manifest, from experiment, that volatile spirit, extracted from prepared bones, or any other animal substance, contains a more ethereal oil, than spirit drawn from hartshorn; it must consequently be concluded to be a more efficacious medicine, as well as a much more grateful and convenient one, on the account above mentioned.'

He gives us the following method of making spirit of hartshorn, fictitious with respect to the materials, but perfect with regard to the qualities correspondent to the intention of the medicine. 'Take any quantity of the bones, from whence the fat has been extracted, by those who collect them for that purpose: distil them, and rectify the salt and spirit together, taking out a proper quantity of salt, which will rise before the spirit, by changing the retort before the salt be melted by the spirit: rectify the spirit twice more; and, after keeping it for some time, filter it through paper.

*Note.* 'These materials, both from their own nature, and the previous preparation in the freeing them from all oily substances, by the long boiling, practised by the people, who collect them, are the best and cheapest materials, from whence this spirit could possibly be drawn: they may be purchased, in London, at five shillings per ton; and they afford a very pure spirit, with very little trouble, as I have before mentioned.'

He discovers a method of sophisticating this spirit, by means of quick-lime, together with the means of detecting the sophistication. He is very full in all the volatile salts and spirits; and we are sorry, that we have not room to insert all his curious remarks.

In



In sect. II. he discourses of the preparation of those medicines, where vegetable substances make the whole or principal part of the subject, including salt of wormwood, of tartar, different methods of preparing the oil of tartar *per deliquium*, the sal polychrestum solubile, or selle de seignette. This last preparation we shall insert, as a curiosity.

*Sal polychrestum solubile; or, selle de Seignette.*

Take of the ashes of the kali of Alicant any quantity, extract the salt according to art; and calcine it in a crucible, with a strong heat, that it may be freed from sulphur; and afterwards form it into crystals.

Take, of the crystals of the salt of the kali, twenty ounces; dissolve it in four pints of water; add to it four pounds of cream of tartar, or sufficient to neutralize it; filter the solution, and set it by, that the salt may shoot into crystals.

*Note,* This is the process of the pharmacopœia of the faculty of Paris, for the making the selle de Seignette; which has lately been introduced into practice here, prepared by the apothecary's company, and prescribed by some eminent persons, under the new-fangled names of selle de Seignette, or sal Rupiliense: though it is obvious, on the perusal of the process, even to those who are but the least acquainted with matters of this kind, that it is no way different from the tartarum solubile, long known here; and given in several successive editions of the pharmacopœia of the college, and most other modern books, which treat of the preparations of medicines.

Nor does indeed the process itself, for the selle de Seignette, differ in any circumstance, even of form, from those given for the soluble tartar; except in directing a previous preparation of the fixed alkaline salt, to be made from the kali of Alicant; which salt, when calcined, as there directed, to free it from the burnt oil, will be no way different (according to the principles we have before laid down) from any other fixed alkaline salt calcined to perfect purity: and were, indeed, the salt of the kali of Alicant superior, in any qualities, to other fixed alkaline, so as give some foundation for distinguishing the soluble tartar, prepared from it, by a peculiar name, could the prescribers of it here expect, or the preparers pretend, that it is fetched from Spain for this purpose; but that salt of tartar, or some other fixed alkaline salt, is used instead of it. They may indeed say, that we have a Spanish salt here under the name of Barillas, that is the same with the salt of the kali; and they may equally well say the same of the Russian pearl ashes, or any other fixed alkaline salt prepared in the same way.

There is indeed a particularity practised in the preparation of the salt c. kali, here directed (which is the forming it into crystals) that is never done in the case of other fixed alkaline salts: but this can no way make any difference in the composition

‘ sition of this medicine, being only an accidental form, or configuration, of masses of the salt, and no variation of its absolute nature: and indeed the reason why the crystallization of of fixed alkaline salts is wholly neglected, is owing to its being not in the least necessary, or conducive to any one end, or purpose, to which these salts are applied in medicine.

‘ Where-ever, therefore, *selle de Seignette* is prescribed or demanded, the soluble tartar, prepared according to the processes above given for it, may be administered or sold; as it is in fact the same: only, to support the due appearance, it is necessary that it should be shot into crystals; and not evaporated, as usually, into a dry mass; crystals being the form which the Parisian dispensatory directs.’

Then he treats of *cremor tartaris*, vitriolated tartar differently prepared, distilled vinegar, the distillation of oil of turpentine, rectified spirit of wine and alcohol, ethereal spirit, flowers of Benjamin, and purification of camphor.

He discusses the preparation of fossil substances, not metalline, comprehending calcined vitriol, oil of vitriol, the new manner of extracting this oil from sulphur, dulcified spirit of vitriol, spirit of nitre, single aqua fortis, the methods of proving and purifying the spirit of nitre, of converting pure spirit of nitre into double aqua fortis for the use of founders, and into single aqua fortis for the use of dyers, &c. of dulcified spirit of nitre, of *sal prunellæ*, formed from the *sal enixum*, or *caput mortuum*, after the distillation of spirit of nitre made with oil of vitriol; of *sal polychrest*, of *sal mirabile Glauberi*, of the counterfeit Glauber’s salts obtained from the *sal catharticum amarum*; of the *magnesia alba*: the process of which, as it is a fashionable medicine, we shall insert.

‘ *Magnesia alba.*

‘ Take any quantity of the mothers, or fluid remaining, after the crystallization of saltpetre, in the refinement of crude nitre: add to them, gradually, a solution of fixed alkaline salt, as long as any effervescence, or white turbidness, appear to be produced. By these means, a white powder will be precipitated; which, being separated from the fluid, freed from the remaining salt by washing, and afterwards dried, is the original *magnesia alba*.

‘ *Note.* This is the true and original process, by which the *magnesia alba* of Hoffman was made: but, as very little earth is to be obtained from nitre, other precipitations have been made from substances, which afford it copiously; and have been substituted in the place, and wholly excluded the use of this. That which has most commonly been practised, is as follows:

‘ *Method of making the fictitious magnesia alba; which is the only kind used here.*

‘ Take of the *sal catharticum amarum*, or Epsom salt, any quantity; dissolve it in water; dissolve also half the same weight



of pearl ashes, and filter the solution. Add the solution of pearl ashes to that of the Epsom salt; at first in pretty large quantities, but afterwards more gradually; so long as any effervescence or turbidness appear to ensue the admixture. After the powder, which will be by this means precipitated, has wholly subsided to the bottom, and the fluid become clear, decant off all that can be separated from the powder; and put the remainder, together with the powder, into an earthen filter, with paper, and a linen cloth over it: when the fluid is thus further separated from it, and it is become of a proper consistence, lay the powder on a board, or chalk-stone, to dry.

Alum has been also used instead of the Epsom salt; and will afford a white earth, by the same treatment: but the two earths are very different in their nature.

*Note.* This is the process, by which the magnesia alba, sold here during the vogue, in which this medicine was some time ago, was prepared, by some considerable dealers in drugs and chemical preparations, who pretended they imported it from Hamburg. This earth is not the same with that obtained from the nitre; but, for any thing that appears to the contrary, may answer the same end; as it is by no means evident there is any efficacy in either, which does solely lie in the alkaline quality they possess in common with all other cetaceous or testaceous bodies.

As the magnesia alba has been recommended, as having a cathartic power, on children, along with that of absorbing acids, it is better not to free the earth from the salts, formed in the preparation, by any subsequent additions of water to it in the filter; for the salt produced, being the same with the sal polychrest, vitriolated tartar, &c. will contribute to the cathartic effect; or indeed must be the only cause of it, unless where the earth, meeting with a considerable quantity of acid, in the intestines of those who take it, may be converted into a neutral salt; which will, consequently, have this power.

He afterwards treats of spirit of sulphur by the bell, of lac sulphuris, salt of amber, oil of amber, and yellow arsenic.

The author employs his fourth section in explaining the different methods of preparing those medicines, where metalline substances make the whole or principal part of the subject; the purification of mercury, the preparation of corrosive mercury sublimate, calomel, white precipitate, red precipitate, turpeth mineral, precipitate per se, æthiops mineral, fictitious cinnabar, cinnabar of antimony, regulus and sulphur auratum antimonii, martial regulus, stellated regulus of antimony, crocus antimonii, commonly called crocus metallorum, diaphoretic antimony, bezoar mineral, æthiops antimonialis, kermes mineral, and the famous fever powder, which has made so much noise in the world. The

reader will doubtless be pleased to see the recipe of this celebrated medicine.

*Fever powder.*

Take crude antimony, and calcine it with animal oil for two hours; then put it into a nitre, melted in a crucible, and let it continue there for some time; and afterwards take out the matter, and wash the salts from it, and dry it.

Take also quicksilver; distil it three times from crude antimony, then dissolve it in spirit of nitre; and, having evaporated the fluid, calcine the dry mass, in a crucible, till it turn yellow.

*Note.* This is the process for the famous fever powder, as given by the pretended inventor.

The calcination of the antimony, with animal oil, is not of the least consequence to the preparation; for, so long as the antimony is commixed with any inflammable substance, its own calcination will be prevented: and indeed whatever change might have been produced in it, by any more efficacious operation, it would have been entirely frustrated again by the deflagration with nitre; which in all cases brings the antimony to a perfect calx, where nothing remains, but that pure simple earth, which is the basis of this semimetal; and does not appear to have the least operation on the human body, nor can ever suffer any change in its nature while pure.

The absurdity of distilling the quicksilver from antimony is equally great: for no analysis of the antimony can be made by means of the addition of quicksilver alone; and therefore nothing can be imparted to the quicksilver from it, nor any other effects produced, than what the distillation alone may cause.

If we take away these inefficacious parts of the process, and examine the other operations, we shall see, that the antimony is converted into the state, where it is called the diaphoretic, and by the same direct means; and the quicksilver into the red precipitate, imperfectly calcined: which two preparations, consequently, compose this boasted remedy. In what proportion these are commixed to form the powder, has not been hitherto revealed by the preparer of it; nor perhaps absolutely settled in his own practice; but, from the manner of operation, one may well presume, that the mercurial part is small, compared to the antimonial; as, otherwise, more frequent evacuations, or other sensible effects, would occur on its being taken.

For the benefit of our fair countrywomen, we shall also communicate his preparation of the Greek water, for the solution of silver, for the converting red, or light-coloured hair, into a deep brown. Take any quantity of silver filings, and dissolve them in spirit of nitre; the spirit of nitre and the silver being put in a matrafs, must be placed, first, in a gentle sand-heat, and afterwards removed where the fluid may be made to boil for a short time: being taken out of the sand-heat while yet hot, add



‘ as much water as may have evaporated during the boiling;  
‘ and, when the solution is grown cold, decant off the clear fluid  
‘ from the sediment, if there be any, and the undissolved part of  
‘ the silver filings; which may be dissolved likewise, by adding  
‘ more spirit of nitre, and repeating the same treatment.

‘ *Note.* The solution of silver, thus obtained, is the Greek water, used for turning red, or light-coloured hair, to brown. Its efficacy may be greatly improved by washing the hair, before the application of the water, with common water, in which some salt of tartar, or any other fixed salt, has been dissolved; the proportion may be an ounce and half of the salt of tartar, to a pint of the water.’

Then he proceeds to lunar caustic, salt of steel, ens veneris, aurum Mosaicum, flowers of bismuth, magistery of bismuth, distilled verdigrease, and fictitious Roman vitriol.

The fifth section treats of distilled waters and spirits, simple cinnamon water, ditto by coction, ditto spirituous. On this occasion he tells us the cassia lignea is equally good for the purposes of making cinnamon water with the cinnamon itself, as the oils extracted from both are entirely alike. He says they are the bark of the same tree; and the only difference lies in the choice and preparation of it, with respect to the age of the parts it is taken from, and the manner of curing it. He goes on to spirit of lavender, Hungary water, aqua mirabilis, the king's honey water, Anhalt water, eau de Carmes, eau de arquebuse, and eau de luce.

In part III. the author considers galenical preparations, where deviations are usually made from the prescriptions of the college, or where sophistications are frequently practised. He begins this part with the confectio cardiaca, and favours us with the following as a more profitable method of preparing it, without the defects found in that which is made according to the form of the college.

‘ Take of fresh rosemary tops, one pound: add to them six pints  
‘ of proof spirit, and one quart of water to prevent an empy-  
‘ reuma: put them into a proper alembic, and distil off six  
‘ pints.

‘ Take also of juniper berries, one pound; of the lesser carda-  
‘ mom seeds husked, zedoary, and saffron, each half a pound:  
‘ add to them another gallon of proof spirit; and, after digesting  
‘ some time, put them also into a proper alembic, with a quart of  
‘ water, and distil off one gallon.

‘ Put what remains, after both the distillations, together into a  
‘ proper vessel; and evaporate it, till there remain only three  
‘ pounds; adding, in the mean time, of gum arabic two ounces,  
‘ and of starch one ounce: dissolve, then, in this extract, two  
‘ pounds and a half of sugar; and, lastly, mix with it, the sugar  
‘ being first dissolved, a powder compounded of sixteen ounces of

‘ crabs claws, two ounces of cinnamon and nutmeg, and one ounce of cloves.

*Note,* ‘ By this reduction of the quantity of the fluid, and inspissating the remainder by the gum arabic and starch, together with the augmented quantity of the sugar, the composition is rendered of the due consistence of an electuary, without altering the weight of the whole, or changing the proportion of any of the ingredients; except the sugar, of which, the half pound, to allow for the evaporation of part of the fluid, cannot be supposed to make any difference in the efficacy of the medicine.

‘ By distilling the rosemary with the proportion of spirit of wine here directed, six pints of Hungary-water is gained without the least injury to the extract: as is, likewise, by the same means, a gallon of geneva, equal to the best made in Holland, for the additional expence of half a gallon of proof spirit.’

He proceeds to give directions for making Gascoign’s powder, Goa stone, volatile tincture of the bark, balsam of sulphur, acid elixir of vitriol, sweet elixir of vitriol, Vigani’s elixir of vitriol, Daffy’s elixir, and syrup of capillaire.

The last part turns on the substitutions and adulterations commonly practised with respect to the simples, and the proper methods of detecting them in each instance. Here we are made acquainted with the means of adulterating or substituting in the room of quicksilver, native cinnabar, white lead, red lead, gum Arabic, sperma ceti, cinnamon, vinegar, saffron, pearl ashes, pearls, crabs eyes, and the testacea in general, buckthorn berries, oil of cinnamon, oil of cloves, essence of lemons, oil of lavender, rhubarb, bezoar, gum-resins, gums and balsams in general.

This is a brief account of a performance, which, in our opinion, is the best of the kind, that ever was published.

The author’s observations are just, pertinent, and uncommon: The alterations from the common methods of preparation, recommended in this work, are the result of knowledge, experience, and reflection; and the rules he lays down clear, practicable, and easy. We therefore recommend the *Elaboratory laid open*, as a work of extraordinary merit, to all students and practitioners in medicine and pharmacy, as well as to druggists and all manufacturers, who consume the productions of chemistry.

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ART. IX. *The Occasional Critic, or the decrees of the Scotch tribunal in the Critical Review rejudged: in which the learning, philosophy, science, taste, knowledge of mankind, history, physick, belles lettres, and polite arts, the candor, integrity, impartiality, abilities, pretensions, performances, designs, &c. &c. &c. &c. &c. &c. &c. &c. of the gentlemen*



gentlemen authors of that work, are placed in a true light. 8vo.  
Pr. 2 s. 6 d. M. Cooper.

**T**HE design of this performance is to demonstrate, that the authors of the Critical Review are Scotch scrubs and rascals, barbers, taylors, apothecaries, and surgeons mates, who understand neither Greek, Latin, Spanish, French, nor English; nor any other language, art, or science, whatsoever; and that Scotland never produced any one man of genius, learning, or integrity.—Alas! poor Scotland! what misfortune, that ever thou should'st have incurred the resentment of such a formidable hero, as the invincible and immaculate Sh——e!

We imagine this Two-and-sixpenny production might have turned out more to his advantage, had he printed it in half-penny slips of brown paper, and hawked them in person, at the corner of some thoroughfare: we understand he is very well provided with lungs; and otherwise qualified for that profession, so as to rival the most renowned heralds of Grubstreet and Tyburn.—

Whatever regard we may have for our fellow-subjects of North-Britain, and surely we do regard them, not only as brethren, but likewise as a people distinguished by their learning and capacity; we have no call nor inclination to enter the lists as their champion, against an antagonist whom they themselves will hardly deign to oppose. We cannot help, however, taking this opportunity of declaring, that of five persons concerned in writing the Critical Review, one only is a native of Scotland; so that our hypercritic's national rancour against that kingdom, seems to have mistaken its object; unless he levelled the whole at one member of our society, whom, indeed, he has reviled, bespattered and belied with all the venom of low, invidious malice, and all the filth of vulgar abuse. These attacks, however, we forgive, as the natural efforts of resentment. That person has occasionally detected and chastised him, as an ignorant and presumptuous quack in politics, an enemy to his king and country, and a desperate incendiary; who, by misrepresenting facts, and aspersing characters, endeavoured to raise a ferment in the nation, at a time when a concurrence of unfortunate incidents had produced a spirit of discontent among the people.

Though we shall not pretend to trace this mole in criticism through all the soil he has thrown up, we shall, for the benefit of those who will not give themselves the trouble to exercise their own reflection, point out two or three instances, in which the poor man has exposed himself in very ungracious attitudes. And first, let us begin with his motto—*Mendici, mimi, Balatrones: genus hoc omne.*—He must be well read in the classics: he must have a delicate ear, understand the quantity of syllables and the hexameter measure in perfection, who transposed the words of Horace in this manner.

Let us next examine his triumph over the ashes of Dr. Blackwell, whom he will not even allow to have been a competent Greek scholar, though he was professor of that language in a Scotch university. The candour of Aristarchus appears, in his reproaching that author for ignorance, because he has not made a literal translation of a fragment of Polybius; the general sense of which was all that Dr. Blackwell proposed to give. This charge, and all the subsequent verbal cavilling, is the criticism of a poor piddler, who, dead to all sense of elegance and liberality, severely insists upon mood, tense, and idiom; and produces a translation, which is neither Greek, Latin, nor English. Such a piddler, however, may be a tolerable Grammarian, and understand the construction of the learned languages: but, the occasional critic has not even this small merit to plead: and, in this quotation, he has pored over his Lexicon very unfortunately. The Greek passage in question, is this:

Ὅτι μὲν οὖν πᾶσι τοῖς ἔσοις ὑποκίτεται φθορὰ καὶ μεταβολὴ (κεδὸν δ' προσδεῖ λόγῳ. —) οὐδὲν δὲ τρεῖς καὶ ὅτε φθίβεσθαι περὶ πάντων γένος πολιτείας, τοῦ μὲν ἐξ ὧν, τοῦ δ' ἐν αὐτοῖς φερόμενον, τὸ μὲν ἔκτος ἀστάτων ἔχει συμβαίνει τὴν διαίαν. καὶ δ' ἐξ αὐτῶν τεταγμένον.

What follows is the critic's translation: 'That corruption and change are the fate of all things which exist, scarce needs to be mentioned; but of the two ways by which every kind of government hath in its nature been to be subverted, by external causes or those generated in itself; the first from the variety which attends it admits of speculation only, the latter of positive decision.' After some silly impertinent remarks upon Blackwell's supposed ignorance of Grammar, this pretender in Greek, observes, 'As to those causes of subversion generated in states, Polybius describes them, because they have been uniform; nor can he have intended to say, that inward disorder was the cause, because that was the effect of those causes, generated in a state which he describes immediately; much less would he have said, that the progress of it is fixt. *τεταγμένον* is placed in opposition to *διαίαν*, positive decision against speculative conclusion.' The learned reader will see, that nothing can be more absurd than this assertion, that *τεταγμένον*, is placed in opposition to *διαίαν*. He will perceive the author's meaning is 'the speculation of external causes is unsteady or uncertain; but, that the speculation of internal causes is fixed and regular: that *διαίαν*, far from being in opposition to *τεταγμένον*, is the substantive that agrees with it, in one case, as it agrees with *ἀστάτων* in the other; so that the contrast is in the adjectives *τεταγμένον* and *ἀστάτων*, not in *διαίαν*, which is the substantive that agrees with both. This wretched blunder, our critic was led into, by supposing that *ἀστάτων* and *διαίαν* were of different genders; because the one ends in *ων*, and the other in *αν*; a circumstance that proves this drawcanfir to be a meek novice in the rudiments of the Greek language: nay, it appears he did



did not even know that *τεταγμένη*, was an adjective. He has discovered his nakedness, even more shamefully, if possible, in the very next charge he brings upon poor Blackwell. The passage is this:

— ‘Ὅταν πολλὰς καὶ μεγάλους κινδύνους διωσαμένη πολιτεία, μετὰ ταῦτα  
 ‘ εἰς ὑπεροχὴν καὶ δυναστείαν ἀδύρητον ἀφίκεται, φανερόν ὡς εἰσοικιστομένης εἰς  
 ‘ αὐτὴν ἐπὶ πολὺ τῆς εὐδαιμονίας, συμβαίνει τὰς μὲν βίης γινώσκει πολυτελεστέ-  
 ‘ ρους τὰς δ’ ἀνδρας φιλονεικοτέρους τῇ δέοντος περὶ τὰς ἀρχάς, καὶ τὰς  
 ‘ ἄλλας ἐπιβολάς.’

What follows is our critic's translation: ‘But when a state, after  
 ‘ having prevailed against many and great dangers, by means of  
 ‘ these, arrives at eminence and settled power, it is manifest, that  
 ‘ as ease and happiness find abodes therein, the ways of living be-  
 ‘ come more luxurious, and men more fond of rivalling one an-  
 ‘ other in the necessaries of life, in things relative to power, and  
 ‘ in all those objects to which their minds are much applied.’

The first egregious blunder that occurs in this version is the translating *μετὰ ταῦτα*, by means of *these*, every school-boy knows that *μετὰ ταῦτα* signify *post ea*, and every Greek scholar will see that in this place these words can mean nothing but *afterwards*, or *through these dangers*; for *μετὰ* signifies *per*, as well as *post*. To say a state arrives at eminence by means of danger, is absurd: the means may be attended with danger; but danger can never be the means of success: on the contrary, the danger must be surmounted before the success can be attained.

But the latter part of the sentence furnishes us with a much more deplorable instance of our critic's inability. *Φιλονεικοτέρους τῇ δέοντος*, this learned critic has translated *fond of rivalling one another in the necessaries of life*: whereas these words signify no more than *contentions beyond the bounds of decency*—contentions with respect to power, office, and other schemes, which employ the mind's attention. But here is not one word of *the necessaries of life*. How then came our critic to stumble upon this expression? Why, truly, in consulting some lexicon, he found that the word *δέον*, joined to *εἶναι*, signified *necessarium est*, and sometimes by itself *deficiens*. He unhappily overlooked its general signification, *decens*, or *adquum*; and, being ignorant of the idiom and construction of the Greek language, interpreted it in this ridiculous manner. Common sense would have suggested the absurdity of saying, *that people, after the ways of living are become more luxurious, grow fond of rivalling one another in the necessaries of life*. In what did the luxury of those men consist, before they enjoyed the necessaries of life? and how did they rival one another in the necessaries of life? We can conceive how a starved politician may grow fond of rivalling his neighbour once a day, when he sees him go to dinner: but we apprehend that such a wretched scribbler as this will never earn the necessaries of life by his talents in criticism. Such mistakes might be excusable in a good-natured man writing in a hurry, without pretensions to

critical knowledge in the Greek language: but no mercy ought to be shewn to an author who commits such miserable blunders in the very act of censuring and abusing his betters; in a performance over which he has brooded near two years, like a toad sweltering in the corner of a dark cellar, shunned, loathed, and deserted, collecting all his filth and venom for the annoyance of his fellow creatures: a performance expressly written to calumniate the living, and defame the dead.

One specimen more of this author's learning, and we have done with that part of his character. After having condemned the whole performance, unluckily for yourselves, you give a specimen of your own Latin, and which, consisting of about four lines, is replete with as much false grammar and nonsense, as can well be found in so many words. *Orationem hancce, compositionem inflatam, inanem, turgentem, sesquipedalia verba proferentem, existumamus instar potus inebriantis diversoriolo quodam confecti subsilientis, spumantis, crepitantis nil gratum præbentis, corpore denique ac specie carentis.*

By your leave, gentlemen, *diversoriolo quodam* is not Latin. Before substantives which express things, the preposition *in* is always placed by the classics, and men who understand the Roman language. *Potus confecti* is also a mistake; *potum conficere* cannot signify to brew, which you must mean in this place. *Cerevisiam coquere* is to brew; it can no more mean brewing than making punch, it is to make drink perhaps; though in general *conficere* is used in another sense, as in Tully, *confectus ætate*, worn out with age; *vinum confectus*, drunk with wine; *conficere cibum*, to chew meat; and according to this sense *conficere potum*, may be to swallow drink. In Livy, *conficere* signifies various significations it is generally found of undoing, rather than making: but now for the good sense in the description of this oration. It is inflated, it is empty, it is turgid, replete with words of a foot and a half long; then comes the simile of the drink. It is intoxicating, which corresponds with empty: it is sparkling, which corresponds with empty; it is frothing, which corresponds with empty: it is hissing, which corresponds with empty: and lastly, this intoxicating, sparkling, frothing, hissing drink, made in a little ale-house, has nothing grateful in it, and never had body or existence, *corpore denique ac specie carentis.*

Is not this quotation sufficient, without any comment, to disclose the ignorance and presumption of this wretched critic? *Diversoriolo quodam* is not Latin. Before substantives which express things, the preposition *in* is always placed by the classics, and men who understand the Roman language. One can hardly imagine the man was in earnest when he made this assertion. There is scarce a page in any Roman classic that does not give the lie to what he has asserted with such effrontery. Cæs. de bello Gallico, lib. iv. § xxx. *Suo se loco continuit.* Lib. vi. § xi. *Tamen ut nostri omnibus partibus superiores fuerint.* Lib. viii. § ix. — *ut impeditis locis dispersi*



*disperſi pabulatores circumvenerentur.* Ib. § x. *Cæſar, quum, animad-  
verteret hoſtem complures dies caſtris palude et loci natura munitis ſe tenere.*  
Ib. § xi. *ſilveſtribus locis inſidias diſponunt.* Is it neceſſary to exhibit  
farther proofs of this author's arrogance and ſtupidity? — '*Potum*  
' *conficere* (ſays he) cannot ſignify to brew, which you muſt mean  
' in this place. *Cereviſiam coquere* is to brew.' By the ſame way  
of reaſoning, if a man ſhould call this author *fungus*, he might  
reply, ' You know nothing at all of Latin, otherwiſe you would  
' have called me *curruca*, for you muſt have meant c——d.' *Po-  
tum conficere* ſignifies to mingle, to compound, to adulterate, balder-  
daſh, cider, or any kind of beverage. Nay, it even ſignifies to  
concoct, as our judicious critic will find in Ainfworth's dictionary.  
The ſame work would have informed him, that *corpus* implied ſub-  
ſtance; and *ſpecies*, form, faſhion, or appearance. *Corpore denique  
ac facie carentis*, therefore, applied either to the balderdaſh or to  
the oration, will ſignify that it was neither ſeemly nor ſubſtan-  
tial. Now, what becomes of his *Io, triumphe*? May we not re-  
tort his exclamation, and cry, O rare hypercritic! The reader  
will now judge of the pretenſions of this modern Zoilus, who has  
all the preſumption of John Dennis without his learning, all his  
rage without his integrity. We cannot help ſmiling with con-  
tempt at the impotent attacks of this furious wretch, upon  
the perſonal character of one of our associates, whom he has  
lately traduced in many inſtances, which we diſdain to ſpecify,  
becauſe we hold him an object altogether unworthy of our re-  
ſentment. But we cannot help feeling ſome indignation at the  
ſcurrility and falſehood which he has thrown out againſt ſeveral  
gentlemen of worth, from whom he never received the ſmalleſt  
provocation, and with whom he never had the leaſt connexion or  
acquaintance. What is the ſource of all this virulence and ob-  
loquy? It is the natural antipathy of malice to merit: it is ran-  
corous envy repining at ſucceſs. They are proſperous, he is indi-  
gent; they are generally reſpected, he is univerſally deſpised;  
they are cheriſhed as valuable members of the commonwealth,  
and he is avoided as the outcaſt of ſociety. We ſhall conclude this  
article with a ſhort apologue, which we may leave to the reader's  
application.

A very honeſt gentleman, though a little choleric, was one day,  
in croſſing the ſtreet, ſcandalouſly beſpattered by a drunken fel-  
low employed in filling a mud cart. In the firſt tranſport of his  
anger he reſolved to chaſtiſe the insolence of this plebeian; when  
a grave, elderly ſhopkeeper, perceiving his intention by his looks,  
ſtepped up, and accoſted him to this effect: ' Take my advice,  
' Sir, and put up with the ſmall damage you have received; when  
' the dirt is dry, it will rub out. That fellow is a public nuſance,  
' and has in his drunkenneſs beſpattered the firſt men of the  
' kingdom. Should you throw him into his own cart, you cannot  
' make him more black, more filthy, and more contemptible, than  
' he

‘ he is already ; whereas you may be wretchedly daubed in the  
 ‘ operation. If you let him alone, he will soon fall into the hands  
 ‘ of the constable and beadle of the parish.’ The gentleman shook  
 his discreet counsellor by the hand, thanked him for his wholesome  
 advice, and walked away with great tranquillity.

ART. X. *Conclusion of, A natural history of fossils.* By Emanuel  
 Mendes da Costa, fellow of the Royal and Antiquarian societies of  
 London, and member of the Imperial Academy naturæ curiosorum of  
 Germany. 4to. vol. 1st. Pr. 12 s. 6 d. sewed. L. Davis.

THE author proceeds to a description of the ochres. In sect.  
 vi. he gives a curious account of that species called *chryso-*  
*colla*, *berg-grün*, or *terre-verte*.

‘ *Ochra cupri viridis berg-grün.* Linnæus’s Syst. Nat. p. 205. n°. 2.

‘ *Cærum solutum vel corrosum, præcipitatum viride.* *Ærugo nativa,*  
 ‘ *chrysocolla agricola, ochra cupri viridis, viride montanum.* Wallerius’s  
 ‘ Mineralogy, spec. 269.

‘ *Ochra viridescens.* Hill’s Hist. Foss. p. 65. n°. 2.

‘ This ochre, which is found of different degrees of green, from  
 ‘ the pale to the brightest green colour, is, as well as the blue  
 ‘ ochres before described, a copper ore, generally very rich, and  
 ‘ owes its production to that metal corroded and precipitated in  
 ‘ the bowels of the earth.

‘ It assumes various appearances, sometimes it is of a solid, com-  
 ‘ pact, regular texture, heavy, hard, so as not to be broken be-  
 ‘ tween the fingers, and of an even surface; sometimes quite of  
 ‘ an earthy consistence, light, friable, and of a dusty surface, and  
 ‘ sometimes is dry, and of a granulated structure.

‘ In all these appearances it does not colour the hands, does not  
 ‘ adhere to the tongue, does not melt in the mouth, is of a very  
 ‘ nauseous taste, and does not break or moulder in water.

‘ In the fire it loses all its colour, and generally becomes more  
 ‘ friable.

‘ It is always found in and near copper-mines, in most parts of  
 ‘ the world; sometimes it is carried by the waters of the mines,  
 ‘ which deposit it on the sides, and at the bottom of their adits,  
 ‘ in form of a loose light powder; it is also found incrusting the  
 ‘ ores of copper, and minerals accompanying them, and is also  
 ‘ found in solid masses.

‘ In England, we find it in our copper-mines in Cornwall, York-  
 ‘ shire, Cumberland, and Derbyshire, &c. but not in any quantity;  
 ‘ and Dr. Woodward collected the loose kind on the sides of the  
 ‘ great copper vein at Goldscap in Cumberland, where it was  
 ‘ brought and deposited by the waters, which continually trickled  
 ‘ down the sides.



‘ I am also informed, some quantity of this ochre has lately  
‘ been found in the copper-mines of Wicklow county in Ireland.

‘ It is found in great plenty in Saxony and Bohemia, at Gold-  
‘ berg, Kupferberg, Braunsitz, Hermanseiffen, Schatzlar, and  
‘ Waltersdorff, in Silesia, and in many other parts of Germany ;  
‘ in the mountains of Medenbeck in Vallachia, in Poland, and  
‘ in Sweden ; but in the greatest quantity, and of the finest sort,  
‘ in the kingdom of Hungary.

‘ As the *berg-grün* made in Hungary, and which is exported in  
‘ great quantities to most parts of Europe, differs no otherwise  
‘ from the native sort, than as the washed ochres do from those  
‘ sent us in their native condition, I do not think it at all im-  
‘ proper here to transcribe from Bruckman's Epist. Itin. Cent. i.  
‘ Ep. 76. the method of collecting and preparing this valuable  
‘ paint, as observed by the author himself in 1724.

“ The *chrysocolle*, or *berg-grün*, says that author, is collected at  
“ Neusohl, in the mountainous territory called Herrengrund, in  
“ Hungary ; the waters of those mines abound with this sub-  
“ stance ; the miners, to collect it, turn and carry off these wa-  
“ ters by numbers of wooden pipes, to great square wooden re-  
“ servoirs, made of large planks, wherein the water deposits this  
“ green substance ; when they have thus obtained a large quan-  
“ tity of the ochre, and that the reservoirs are incrustated with it  
“ to a good thickness, the water being turned off, they scrape off  
“ the *chrysocolle* or *green ochre* from these vessels, then dry it, and  
“ divide it into three sorts ; the first sort, which is the worst or  
“ common kind, is that taken out of the first or upper refer-  
“ voir, wherein the water first falls ; the second, or middle sort,  
“ is in like manner collected from the second reservoir ; and the  
“ third sort, which is the finest and most valuable, they collect from  
“ the lower reservoir, or wherein the water flows last of all :  
“ These reservoirs are placed above each other, but communicate  
“ by means of inclining wooden pipes, so that the first is placed  
“ higher than the second, and the second higher than the third,  
“ and the water gradually flows from the uppermost to the lowest  
“ reservoir.

“ These ochres, thus collected, are afterwards exposed to a clear  
“ summer sunshine to dry, and are then put up for sale ; the first,  
“ or worst sort, is impure, or gritty, and of a dusky green co-  
“ lour ; the second sort is somewhat purer, of a middling colour,  
“ between the dark green of the first sort, and the bright green  
“ of the third or best sort ; and the third sort is entirely fine, pure,  
“ and of a most beautiful bright green colour, and suffers no de-  
“ purations or washings before it is used, as the other two sorts,  
“ which are again washed to free them from their heterogeneous  
“ parts.

“ At Richtergrund, about a mile from Neusohl, this ochre is  
“ also collected in the same manner ; but not in so great quantities  
“ as at Neusohl.

‘ Dr.

Dr. Bruckman further observes, "That this ochre can only be collected from very rich veins of copper-ore as it in reality is only a *crocus veneris nativus*, corroded by an acid, and thus destroyed or decomposed into a powder; for the miners have always observed, that where the ore is of a poor nature, no *chrysocola* or *berg-grün* is ever to be found."

The *chrysocola* is greatly used, and esteemed by painters, as a valuable and elegant colour. Imperatus observes, that the walls, paintings, &c. of the Romans with this colour, which yet remain, are as lively and as fresh as if they were but newly painted.

In medicine, it likewise has its uses; it purges and vomits when used internally, which is seldom; it is externally applied for the drying up of ulcers, and sores of all kinds; and Senner-tus says, he used it with great success in his ointment for scorbutic ulcers of the legs.

The *chrysocola* of the antients, so called for its use in soldering gold, and which name we now give to the *borax* on the same account, are substances, which resemble each other in no one thing but that property; however, the same name having been given to two such very different substances, has proved the cause of much confusion and error among authors; even the great and learned Dr. Woodward, misled by the name, in his Method of fossils, p. 25. n. 3. talking of the *tinical* of the Persians, from which the *borax* is made, says, 'This seems to be the *chrysocola* of the ancients.' Agricola first hinted this ochre, or *berg-grün*, to be the ancient *chrysocola*; and, since his time, it has on that account been called by that name; and allowed to be so by the generality of authors, especially the German writers. If we consider the accounts of the ancients concerning their *chrysocola*, I cannot but think this ochre in all probability and reason to be the same substance; they describe it to be found loose and in form of sand, and of a fine green colour; of the colour of a leek, says Dioscorides; and Pliny expresses himself, *summa commendationis est, ut colorem herbae segetis laete virentis quam finillime reddat*. He further describes it, *humor in puteis per venas auri defluens*; but that the best was found in copper-mines, and was collected in June and July, from the waters in the said mines; and further, that it was thought to be only a rotten vein of ore, *ut plane intelligatur nihil aliud chrysocola quam vena putris*, are his words: it was found also in silver and lead mines; to which Agricola observes, that the ores of those other metals wherein it was found were undoubtedly also impregnated with copper, for that it is only the produce of copper. Not a more adequate description of the *berg-grün* could have been given, than this description of Pliny's of the *chrysocola*, viz. a corroded or destroyed copper-ore, carried by the waters, and deposited by them in the mines, loose or in form of sand, of a fine green colour, and collected



• lected or prepared in the summer: but if the *berg-grün* has that  
 • property of soldering gold, either by itself or added to other sub-  
 • stances, (which, tho' not expressed by the ancient authors, I  
 • take to have been the case) must be left to future enquiries.

• Hill, in his Theophrastus, p. 71. erroneously imagines the  
 • *chryscolla* of the ancients to be a sparry matter, of a beautiful  
 • green colour, found in copper-mines in form of sand. In his  
 • Hist. of Foss. p. 580. he asserts, what he only hinted before, and  
 • on that account synonyms the *chryscolla* of the ancients, *saburra*  
 • *crassior*, *hebes*, *late virens*, *quæ Chryscolla antiquorum*. That gen-  
 • tleman, to enforce his opinion, observes, that this green sparry  
 • matter is frequently found in form of sand: that it possesses the  
 • qualities of the *chryscolla* of the ancients, that it proved a violent  
 • emetic to a dog he gave it to; and, to crown all, roundly as-  
 •serts, he has tried it in soldering metals, and has found it to  
 • serve that purpose better than *borax*. I am sorry to criticise on  
 • any one's works; but, if we consider the nature of spar, or  
 • sparry matter, I am certain it will be found to be a very unfit  
 • substance to solder any metal; and, of consequence, I greatly  
 • doubt the veracity of that gentleman's assertion. The other  
 • properties, of being green, in form of sand, and found in cop-  
 • per-mines, are all properties equally common to the *berg-grün*,  
 • as well as to his green spar; and the emetic quality of his green  
 • spar is likewise a property common not only to the *berg-grün*, but  
 • also to all substances whatever, which are strongly impregnated  
 • with cupreous particles.'

His judicious reflections on this ochre or pigment, and solid re-  
 futation of Dr. Hill's account of it, shew how well Mr. Mendez  
 is qualified for writing Natural History.

We will not anticipate our reader's pleasure, by transcribing pas-  
 sages from a work, which they will find full of instruction and en-  
 tertainment; the author's system is simple, clear, and concise; we  
 only wish Mr. Mendes may meet with the success and encourage-  
 ment, which such a laborious, expensive, and useful an undertak-  
 ing deserves.

#### FOREIGN ARTICLES.

ART. XI. Translation of the \* French verses in our last, extracted  
 from Voltaire's Port-folio, Vol. I.

MADRIGAL. To the Princess of ———.

**H**OW truth and falsehood will unite,  
 In dreams how oddly meet!  
 Methought I was a king last night,  
 And fighting at your feet.

But

\* See the Review for September, Numb. XX. p. 260.

But when I 'woke, returning day  
 Did most deceitful prove,  
 Which stole my fancy'd crown away,  
 And left me hopeless love.

*Epigram on a counsellor who bought a place.*

*Scaurus*, who boasts more friends than parts or sense,  
 A place has purchas'd with his borrow'd pence ;  
 † A place which *Scaurus* might with honour hold,  
 If he cou'd borrow wit as well as gold.

*On the common expression of Killing time.*

*(Time speaks.)*

There's scarce a point wherein mankind agree,  
 So well as in their boast of killing me.  
 I boast of nothing ; but, when I 've a mind,  
 I think I can be even with mankind.

*The Lovers petition to the King against street-robbers.*

To you, royal sir, in our hapless condition,  
 We lovers here send up our humble petition.  
 On you we depend to remove all our fears,  
 To soften our pains, and to dry up our tears.  
 These pow'rful disturbers will meet no resistance,  
 But triumph, without your most gracious assistance :  
 Without it to live and be happy below,  
 Is more than ev'n Cupid himself can bestow.

In vain does the goddess of lovers, sweet Night,  
 Her vot'ries defend from impertinent light,  
 If rascally ruffians, who murder and steal,  
 Her rites shall profane, and her myst'ries reveal :  
 Your flame they will laugh at, your passion will curse,  
 And spoil all your sport for a pitiful purse.

A husband, tho' jealous, we often defy,  
 But a hungry poor thief has a lynx's sharp eye.  
 Ere we come to the fair one, these rogues play their part,  
 And the lover has nothing to give but his heart ;  
 No tip for the footman, no bribe for the maid,  
 'Tis a hundred to one but your cause is betray'd ;  
 The ladder of ropes, the convenient back-door,  
 And the half-open window, are useful no more.  
 To your mistress's chamber a robber may enter,  
 And a thief may come in where a lover won't venture.

The

† Perhaps the two last lines might thus be altered for the better :  
 A place which *Scaurus* wou'd exactly fit,  
 If those who lent him gold cou'd lend him wit.

*Tu, lector, utrum magis horum, accipe.*



The husband no longer will lock up his dear,  
 But leave her, and go to his club without fear.  
 The heart of the father is now set at ease,  
 And *miss* may be trusted alone if she please.  
 If you go to intrigue, you must carry a guard :  
 And yet, after all, 'tis most cruelly hard,  
 That a gentleman thus must endanger his life,  
 But to ravish a daughter, or lie with a wife ;  
 That a man must be plunder'd and stripp'd, if he's rich ;  
 Or if poor, shall be murder'd, and thrown in a ditch.

Permit us to add, on this mournful occasion,  
 That the business of *love*, sir, is that of the nation ;  
 In your majesty's service that *we* are employ'd,  
 And without us no comfort on earth is enjoy'd :  
 Grant therefore that we, thus by villains infested,  
 Your most *loving* subjects, may pass unmolested ;  
 That robbers and thieves may to lovers give way,  
 And we, your petitioners, ever shall pray.

Those amongst our readers who are acquainted with the French tongue, will easily perceive that the above translations (especially the last) are by no means close or literal, which in pieces of that nature we did not think necessary ; but chose rather to make them more agreeable, by varying some thoughts, adding others, and endeavouring, as the French say, *encherir sur l'original*.

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ART. XII. *An account of Dr. Stukeley's medallic history of Carausius, Book I. given in the Literary Journal, printed for the month of March 1757, in the king's university of Gottinghen. Translated from the German.*

**T**Here is printed for C. Corbet, in large quarto, *The medallic history of Marcus Aurelius Valerius Caurausius, emperor in Britain, Book I. by William Stukeley, M. D. rector of St. George's, Queen-square, fellow of the college of physicians, of the royal and antiquarian societies.* A book of great curiosity, wrote by a person well versed in the antiquities of his country. Of its importance, we may gather some notion from the subsequent extract.

The author has engraved 310 different medals of this emperor, in thirty-one plates ; whose name appears very little in Roman history. The plates containing this vast number of coins will be published in Book II. By this delay the author hopes to enlarge the number, and consequently the history of our emperor. Here they are for the most part described and arranged in the order of time in which they were coined.

In this arrangement we observe a new discovery of our author's, whereby he not only shows the years, but the particular days, on which

which most of the medals were coined. We are to be more fully apprised of his method in the subsequent publication. At present we discern it is frequently gathered from the deities, on the reverses of the coins; for they were struck on the days in the Roman calendar when religious rites were performed to those deities.

For instance, where *letitia Aug.* is the impress of a coin, it was struck on the 11th of February, a day of festivity to the honour of *Pan*; and of the *genius* of the emperor.

We may observe, our author carries his inquiries every where up to the fountain-head; for he shows very largely in his preface, that the heathen deity *Pan* is no other than the *Joshuah* of the Hebrews.

In a particular chapter of his work he contends, that the main of the heathen mythology and theology, is but a corruption of the sacred history and true religion. So that the most antient *Hercules* is really Adam; *Hebe* is Eve; *Ganymede* is Cain; *Lamech* is Agreus, or Jupiter Casius; *Tubal Cain* is the heathen Vulcan; *Jubal* is Apollo; *Jabal*, Pales the god of shepherds; their sister *Naama* is the heathen Asteria; *Astante*, Latona; *Sem* is Mithras; *Ham*, Jupiter Ammon; *Phut* is Apollo Pythius; *Misraim*, Osiris; *Canaan* is Mercury; *Hamor*, the progenitor of the Amorites, is the great Jupiter; his brother *Cadmus* was father of the Hivites, and Cadmonites; *Tarfis* is Neptune.

*Hescol*, the confederate of ABRAHAM, is the Hercules Melcartus, the Phœnician, Amorite, Egyptian, Arabian, Tyrian, Italian, Gallic, British, and Ogmian Hercules. *Apber*, grandson of ABRAHAM, was companion to Hercules in his marine expeditions; particularly into Britain, whither he brought the first colony.

The god *Lunus* is one of Rachel's Teraphim; *Scrapis*, with the corn-bushel on his head, is the patriarch Joseph; his wife *Afenath* is Isis. *Moses* is Silenus of the heathen, *Miriam* the leader of the Bacchantes.

The use of this inquiry (which our author has carried to great lengths) otherwise, is not foreign to the purpose of antient medals, which consist chiefly of the learning that pertains to heathen deities. Further, he gives us a most entertaining detail of the coins, which exhibit, under these characters, the very faces and heroical resemblances of these patriarchs here mentioned; which, as he says, collected together, would make the noblest cabinet in the world, and might be called of coins truly antique.

In this chapter, some antient histories in scripture are mentioned to be represented on coins; as likewise the original figures of the twelve celestial asterisms, or zodiacal constellations.

The bulk of our author's treatise exhibits the history of the seven years reign of Carausius as deducible from the coins, from whence only we can have it, and this in a chronological series. The more circumstantial transactions of these times were lost in



*Diocletian's* persecution of the christians, when all their books were burnt.

*Carausius* was born at St. David's in Wales, then called *Menapia*. He learned the art of war under the emperor *Probus*, served in Gaul under *Carus*, was honoured under the emperor *Maximian* with the command of an army against the *Bagaudes*; and, when that was ended, he was made commander of the Roman fleet, designed to cover the Germanic, Gallic, and British coasts from pirates.

*Carausius*, by his conduct, raised the jealousy of *Maximian*, who ordered the famous Theban legion to march against him: but they refused, out of respect to *Serena* a christian, the wife of *Dioclesian*, patroness of *Carausius*. They were cut to pieces on the 10th of October at Collen and Bonn, by order of *Maximian*.

*Carausius* was proclaimed emperor 7th September A. D. 288, by some legions, and the whole Roman fleet, and received with them into Britain with great acclamations: to which the several coins refer, with the legend of

#### EXPECTATE VENI.

He arrived in Britain 15th October, a day on which the people of commerce sacrificed to Mercury; when was struck the coin of the genius of Britain, with a *caduceus* and horn of plenty; the legend,

#### ADVENTVS AVG.

Those coins with a ship, and

#### FELICITAS AVG.

were coined 5th November this year, a day consecrated to Neptune; to whom *Carausius* was indebted for his good fortune.

Therefore the same impress was struck 1st January A. D. 289; that of

#### SALVS AVG.

on 4th January, where *votum pro salute principis* stands in the Roman kalendar.

We have mentioned *letitia Aug.* and

#### GENIO AVG.

belonging to 11th February.

1st March is consecrated to Mars; therefore then was struck the coins of *VIRTVS INVICTA AVG.*

On the 21st April, *RENOVATA ROMA*, and

#### ROMANORVM RENOVATIO,

on account of the *Palilia*, or the birth-day of Rome, being observed, began by the shepherds in honour of Pales. Our author here lays hold on the occasion, for speaking more minutely on the origin of the *Palilia*, from the *magna Pales* of Virgil, who is *Jabal* the antidiluvian, the god of shepherds, founders of Rome, celebrated on 21st April, the summer solstice, in the Etruscan, most antient kalendar.

*Jabal* and *Jubal* were in earliest times the *lares* or guardians of a house. They are pictured in the celestial constellation of *Ge-*

*mini*, where *Procyon* is the shepherd's dog; and dogs were hence consecrated to the *lares*: the little fictil images taken out of the breasts of Egyptian mummies are, in the original idea, the guardian *lares*.

But to proceed with our medals: The legends of MARS VLTOR are struck on the 12th May this year, sacred to that deity. MONETA AVG. was struck on 1st June, sacred to that deity.

In September this year, *Carausius* defeated *Maximian's* fleet, in a great sea-fight. He obtained a peace; the six articles whereof are here produced, agreeable to the present stile of treaties between princes.

*Carausius* obtains by this peace all the title and prerogative of a Roman emperor, the tribunitial power, the adoptive names of *Aurelius* from *Maximian*, *Valerius* from *Diocletian*.

The coins of PAX AVGGG. or *trium Augustorum*, refer to this pacification; as also HILARITAS AVGGG. coined, as our author plainly evinces, on 25th March, the great festival called *Hilaria* in the Roman kalendar: and, as he justly observes, such coins can have no proper meaning but upon this supposition.

PROVIDENTIA AVGGG.

VIRTUS AVGGG.

COMES AVGGG.

CONCORDIA AVGGG.

CONSERVATORI AVGGG.

LAETITIA AVGGG.

SALVS AVGGG.

All rare coins, and all regarding the agreement that *Carausius* should be taken as copartner in the empire, struck on the respective days assigned by our author.

But above all rare, and to the purpose, is that three-headed coin inscribed

CARAVSIVS ET FRATRES SVI,

on which, being finely cut, is *Diocletian* in the middle, *Carausius* on his right, and *Maximian* uppermost in the field.

The coin of FORTVNA RAEDVX was struck on Sept. 27. On the next day, that remarkable one of IOX. which our author interprets *Io Decies*, (*dictum vel clamatum*) for it was customary to note down the like acclamations in the senatorial protocol, and to mention also how often repeated.

This is a sufficient specimen of the author's method.

We must advertise the reader, that there was printed at Paris 1720, in 4to, *Histoire de Carausius empereur de la Grande Bretagne, collègue de Diocletian, & de Maximien, prouvée par les medailles*. The author, Mr. *Genabrier*, has given us 60 medals on six copper-plates. Dr. *Stukeley* has obtained the plates, but purposely avoided perusing the book, that he might not borrow any thing from him;



him; and thereby the history of our emperor may be more copious through their separate endeavours.

It is further to be observed, that Dr. Stukeley printed lately a treatise on a medal of *Carausius*, from the cabinet of Dr. Mead, the legend *ORIVNA AVG.* whom he asserts to be consort of *Carausius*; and, in his preface, says, he has no reason to recede from any thing therein wrote; which is likewise confirmed by many more coins now produced, such as *AVRIENS AVG.* struck on December 25. regarding the festival of *Mithras*, celebrated by the Romans with horse-racings; at which the son of the emperor presided, as young *Ascanius* at the Trojan games of old, to which these succeed.

Mr. Guebrier strengthens this opinion, by the coin of

**PRINCIPI IVVENTVTIS,**

struck by *Carausius*. His name *Sylvius* we are indebted for to Count *Zabarella*, who, in a little book, intitled, *Il Carosio o' vera origine della famiglia Pezari, Padua 1659, 8vo. p. 35.* speaks thus, *Haveva havuto per moglie Carausio, una donna nobilissima di Gallia, et de lei havewa generato un figliuolo detto Silvano, o' Silvio, &c.*

Dr. Stukeley asserts that all the coins of our emperor, which have a younger radiated head, conjugate with that of *Carausius*, represent this *Sylvius* his son. To him likewise have relation all those coins of

**ADVENTVS AVGG.**

or *duorum Augustorum*, and these,

**CONCORDIA AVGG.**

**FIDEM MILITVM NN.**

**IOVI ET HERCVLI CONS. AVGG.**

**PACI AVGG.**

**PAX AVGG.**

as likewise

**SPES AVG.**

**SPES PVBLICA.**

**VICTORIA AVGG. &c.**

All these notoriously prove the emperor and his son.

There are likewise many coins of our emperor that have a particular regard to the empress his consort, as well as that of *ORIVNA AVG.* For instance, **X. 6.**

**PROVIDENTIA AVG. in area SC.**

struck by order of the British senate. A female genius, with a transverse staff in her left, holds the imperial globe in her right.

**X. 10.**

**SALVS AVG.**

A female genius of *Salus*, sitting, holds forth a *patera* to a snake on an altar. This is the mysterious rite to *Bona Dea*, performed by the empress only.

**IX. 2.**

**SECVRITAS ORBIS.**

A female sitting, holds a truncheon in her right, her left arm lifted over her head: divine repose!

## IV. 9.

## COMES AVG.

A female robed, with a helmet on her head, a staff upright in her right; holding forth a sprig in her left; offspring.

XXXI. 7. The same impress, but the figure turned the contrary way.

## XIII. 3.

## CONSERVATORI.

A female sitting, her left held up; which cannot possibly be understood of any other than the empress. Several more of like import.

*Carausius* brought the Scots and Picts to reason, and placed a garrison between them. To maintain that garrison, it was necessary that he should repair the *Carfdike*, an artificial cut for an inland navigation, by which corn was carried from as far as Peterborough to York. He likewise extended it from Peterborough to Cambridge, and built a city there called *Granta*.

When he pacified the Scots and Picts, he built the celebrated *Arthur's Oon*, a temple of a round form, wherein they ratified the agreement made between them. Mr. *Stukeley* has already described this piece of antiquity, with prints of it, in 1721. Coins of VICTORIA AVG. on that occasion, were struck 27th October.

A coin with this legend, V X I A N. he interprets *Vexillatio prima Augusta*, of A. D. 291, as then the *fasti* of our emperor's titles stood thus: IMP. M. AVR. V. CARAVSIVS TR. POT. AVG. PONT. MAX.

These titles he augments, as occasion and events require, from year to year, as here specified.

Thus, A. D. 292, CEANGIC. MAX. COS. II. PP. PROCOS. for *Carausius* this year subdued a nation in North Wales, who would not submit to his government; from a distaste, we may suppose, taken formerly from some ancestors of his who bore rule over them; as will be shewn in the next book.

A. D. 293, our emperor is stiled

GERMANICVS MAXIMUS.

We have a digression here concerning money, whose origin may be thought to be owing to the contributions of the public to the usual sacrifices. Old authors confirm it. When a particular person could not give an ox, a goat, a sheep, and the like, they gave a piece of money to the temple, charged with the figure of the animal. The *flamens* and chief priests had even the prerogative of stamping money, due to their sacred character, and for sacred purposes.

All this confirms the author's reigning hypothesis, in regard to the particular days when the coins were struck; for he makes the striking of money to be an act of religion, and commemorative of religious duties that day performed, in a public way, to the deity whose impress the coin bears.

There are many more important matters in the book, which merit particular regard and consideration. What we have here recited,



recited, serves to open our author's scheme, which is new, and promises to be of great use in medallic learning. It will be time enough to enlarge upon it, when the second book is published, and especially the plates of coins, which the curious have reason to desire.

We shall at present conclude with the author's explanation of the single letters, or notations, on the *areas* and *exergues* of the coins of *Carausius*; which are equally extraordinary.

*In area*, they regard the persons striking.

B. E. *Britannicus exercitus*.

C. E. *Centuriones exercitus*.

D. X. *Decuriones*.

F. *Flamen*.

F. O. *Flaminis officinator, officialis*.

F. Q. *Flaminis questor, subalterns to the flamen*.

On the *exergues*, betokening the cities of the mints.

C. XXI. *Cataraetonji collegium undeviginti, Cateric, Yorkshire*.

C. L. A. *Clausentum, Southampton*.

I. M. *Isurii Monetarium, Alborough, Yorkshire*.

M. C. *Menapia cusa, St. David's, Wales*.

M. XXI. *Monetarium Londinense, collegii undeviginti*.

M. S. R. *Menapia signator rogarum, the officer of the emperor's donatives at St. David's*.

Q. *Quaestorium Londini, the Exchequer*.

R. S. R. *Rutupii signator rogarum, Richborough*.

S. P. C. *Sorbioduni pecunia cusa, Sarum*.

## PARIS.

ART. XIII. *Projet d'un ordre François en tactique, ou la phalange coupée & doublée, soutenue par le mélange des armes. 4to. avec fig.*

Project for an improvement in French tactics, or the double phalanx.

THE arms and discipline of Greece and Rome, tho' so generally despised since the invention of gunpowder, have each of late years found patrons of superior genius: and perhaps it will be found in the military, as it has been in some other sciences, that the greatest masters in modern times have been those whose practice approached nearest to the models left by the ancients — by the Greeks particularly.

The order which our author recommends is the column of *Fo-lard*, attended by light-armed foot and dragoons, and improved by some new manœuvres; — an order very similar to the *λοχος ἐσθιος*, victoriously employed by Xenophon \* in two engagements with the Colchi and Mosynæci, during his memorable retreat.

A a 3

The

\* *Aræææ*, Δ, p. 328. & E, p. 368. ed. Hutch. 8vo.

The author appears to have read most of the military writers, antient and modern, with great care; and tho' he has concealed his name and rank, has pointed out the fort and foible, the convenience and inconvenience, of every form in use, together with the time and peculiar circumstances to which each is adapted, with so much clearness and precision, that we cannot suppose him an officer of small experience.

The weakness and flimsy texture of the battalion, and the superior force of the *plaision* (so he calls his improved column) are here shewn with such abundant evidence, both geometrical and historical, that we are surprised the former could hold its place, and the latter be neglected in the military establishment of any nation emerged from Gothic barbarism.

The attack of the *plaision* is so swift, and therefore so suited to the fire and resolution of Britons, its manœuvres so easy, and therefore so adapted to *militia*, that we cannot forbear at this time particularly to recommend it to the attention of the British gentlemen of property; every one of whom will, we hope, aim at military excellence, and esteem it an honour to be stiled *military mad* \*.

In short, we think this work so masterly, that we purpose shortly to give an account of it more in detail; and shall congratulate ourselves and the public, if, from this notice, we should be prevented by a good translation of it.

#### ART. XIV. *Histoires Edifiantes.* 12mo.

##### Edifying Histories.

THESE histories, about thirteen in number, were intended, it seems, by the author Monsieur *Duché* for the instruction and entertainment of the youth of both sexes. In our apprehension, however, they are not very happily selected for this purpose, as their tendency is rather to inspire a zeal for monastic observances, and bigotry for the orthodox belief, than to form the mind to real virtue and religion. With the same view several poetical pieces are annexed, extracted chiefly from the *Polieucte* and *Esther* of Corneille and Racine, which abound with flaming incentives to religious heroism, and are by no means the most agreeable parts of those admired tragedies.

#### ART.

\* Some of our readers may not know that this is a fashionable kind of reproach, applied by the blockheads and drones of more than one profession, to those few who love the science they profess, and are earnest to arrive at excellence in it. Dr. Hunter is anatomically mad, Count Saxe was military mad, so is the King of Prussia; nay, some were afraid a late expedition was influenced by this madness:—Their fears are now happy at an end,



ART. XV. *Passe-tems poetiques, historiques, et critiques.*

Pastime poetical, historical, and critical.

**T**His is a poor, flimsy, piratical performance, and seems to be the labour of some French *Curl*, who has taken the pains to collect a parcel of very indifferent flowers to make up one dirty nosegay. The first volume consists of several detached pieces, written by *Perrault*, author of the celebrated *parallel of the antients and moderns*. Most of the poems, letters, &c. here published, are extracted from different editions of that author's works; so that this volume is most part of it nothing but an impudent plagiarism. What is new, or at least what the compiler would have us take to be such, seems to us scarce worth preserving.

Vol. 2d, contains some pieces of *Malherbe*, and *La Martiniere*; with some dry and un-entertaining criticisms on them. These, with a few anecdotes, epigrams, and bons mots, picked up from a hundred writers, eke out this catch-penny performance.

The following fable, by *Benserade*, is almost the only thing in this collection, that has any merit in it. As the whole is rather too long to be inserted here, we have contracted it, but so as to preserve the conduct and connexion. It is written for the ladies, to whom we recommend it as an elegant little piece of poetry.

*Le tems & l'amour*

Fable.

- Le tems qui détruit toutes choses
- Qui flétrit les lys & les roses,
- Se vanta par malheur un jour
- D'être plus puissant que l'amour.
- Pourquoi dit-il, avec ses larmes,
- Amour prétend-il tout charmer?
- C'est moi qui fait naître les charmes,
- Ainsi c'est moi qui fait aimer.
- Par mon humeur facile & bonne,
- Cet enfant usurpe mes droits.
- De quoi remplit-il son carquois?
- Si ce n'est des traits que je donne;
- C'est par moi qu'il est si puissant,
- Son feu dépend de mon caprice;
- Quand je veux, on le voit naissant;
- Quand je veux, il faut qu'il finisse,
- Amour fuit nécessairement,
- Quand j'arrive avec la jeunesse;
- Comme il part aussi promptement,
- Quand je suis avec la vieillesse.
- Le tems un peu trop téméraire,
- Flattoit ainsi sa vanité;

A a 4

Amour

' Amour fans se mettre en colere,  
 ' Sourit de sa témérité,  
 ' Et loin d'y vouloir contredire,  
 ' Quand il ose ainsi se louer,  
 ' Pour se venger & pour en rire,  
 ' Il s'avise de le louer,  
 ' Des yeux d'une vieille coquette,  
 ' Le tems trouve son cœur charmé;  
 ' Mais en vain, pour en être aimé,  
 ' Il se tourmente, il s'inquiète;  
 ' Amour inspire la froideur  
 ' Au cœur de sa vieille maîtresse.  
 ' Amour sourit de sa foiblesse,  
 ' Et l'insulta dans son ennui;  
 ' Le tems accablé de tristesse,  
 ' Jura de se venger de lui.  
 ' Puisque tous mes vœux me trahissent,  
 ' Du moins les heures m'obéissent,  
 ' Dit-il, & désormais je veux  
 ' Que leurs mesures inégales,  
 ' A tous les amans soient fatales,  
 ' Et soient contraires à leurs vœux:  
 ' Leurs heures les plus fortunées  
 ' Passeront comme des momens;  
 ' Et parmi leurs affreux tourmens  
 ' Les heures feront des journées.  
 ' Depuis cet arrêt rigoureux  
 ' Les heures au tems favorables,  
 ' Vont au contraire de nos vœux,  
 ' Vite pour les amans heureux;  
 ' Lentement pour les misérables.  
 ' Pour les momens tendres & doux,  
 ' Et les heures des rendez-vous,  
 ' Si promptement que le tems passe,  
 ' On en sçait toujours profiter;  
 ' Quelque diligence qu'il fasse,  
 ' On peut du moins se contenter;  
 ' Mais dans l'absence, en récompense,  
 ' Le tems se venge pleinement:  
 ' Le cruel va si lentement,  
 ' Qu'il allonge notre souffrance,  
 ' Et sans la force du destin,  
 ' Qui lui fait avancer chemin,  
 ' Des jours que l'on passe en absence,  
 ' On ne verroit jamais le fin.

ART.



ART. XVI. *Memoires de l'Academie des sciences, inscriptions, belles lettres, beaux arts, nouvellement etablie à Troye in Champagne.*

Memoirs of the Academy of sciences, inscriptions, belles letters, and polite arts, newly established at Troyes in Champagne.

TROYES is a town of considerable wealth, arising principally from a linen manufactory, said to employ near 18,000 hands: the news of a literary academy having been here for some time past established, and to have been so sudden in their progress as to be able to present us with a volume of memoirs, appeared such a proof of the prevalence of literature as caused us sincerely to rejoice. But, when we came to examine the volume whereby our hopes had been excited, we were much deceived to find it a collection of pieces, intended as a burlesque upon the proceedings of academies in general. There may upon the whole, perhaps, be too much room for such a satire; but when we remember that no human scheme can possibly be perfect, we shall be easily influenced to overlook the little imperfections of such noble institutions from which so many advantages accrue to the world. Perhaps the book before us may be the effect of some aspiring genius's vengeance, who, disappointed of a seat among the litterati, takes this opportunity to expose them.

The first piece in this droll collection, is a discourse of a new member, pronounced upon his admission; and the answer of the president. Here the young academic having thanked the supposed learned body that chose him, for that honor, and complimented it very highly, applauds the members upon the taste they manifest in their studies, but more particularly for their attention which they pay to the gazette; the answer of the president is very suitable, and couched under the politest terms.

He observes, that the academicians are particularly happy in this addition to their members; which, to complete it, wanted only a man of *taste and learning*. He acknowledges the respect they pay to the gazettes, which are to them, what the works of Homer have been to the most celebrated commentators; a noble repository of arts and sciences; the most exact rule of manners; the best crucible for refining and purifying wit; the exactest model for history-writing; he concludes with proposing for a certain premium, as an academical subject, the *manner of reading, and usefully studying the gazettes*.

This dissertation is followed by two discourses upon a certain *necessary business*; which, tho' decency hinders us from mentioning it, the great Dean Swift did not think unworthy of his pen.

We have a little after a short observation upon \* *Sganarelle's* affirming

\* *Sganarelle* is a character in Moliere's *Medecin malgré lui*, from whence our mock-doctor is taken.

firming that the heart is on the right, and the liver on the left side.

In the second part of this whimsical performance we find some reflections upon an old French proverb, which says, *that ninety-nine sheep and a Champenois make an hundred beasts*; and the first enquiry here is, whether or no sheep are beasts? the second, whether the beasts thus matched with the Champenois, ought to be also natives of Champagne? or, whether he may be matched with the beasts of another country? the truth of the proverb is then called in question, and falsified, the Champenois being proved to be a man of wit.

We are then presented with a project of a voyage to Spain, in order to verify the death of the shepherd Chrysoftom, as related in Don Quixote; from whence we are told, many new and interesting lights may be thrown upon several important points of the history of that celebrated knight-errant.

There is a long essay, with curious notes, upon the custom of a gallant's beating his mistress; and it is proved a mark of the greatest good-will and affection; that it was adopted by the Greeks and Romans, and practised only in the politest ages. This we know, seriously speaking, that it is a custom even at this day in many parts of Russia, and so absolutely necessary, that no woman imagines her husband regards her, till he has almost drubbed her to death. The author of these pieces is, without doubt, a man of wit and learning, both which he has displayed throughout the whole; and we only wish they had been employed upon some more noble and advantageous subjects.

\* A native of the province of Champagne.

#### PARIS.

**B**ARTON, the bookseller, has lately published here the following classics in 16 volumes 12°, at the rate of 96 livres the whole, or six livres each book, bound in calf and gilt. The head and tail-pieces, frontispieces, portraits of respective authors, and other ornaments, are finely executed by Cockin, and some other of the best artists in Paris. The types are neat, and the paper well chosen.

*Phædrus*, whose candid thoughts, easy narration, and pure style, have recommended his fables to universal esteem, is the first author in this collection. The frontispiece represents him giving his book to Mercury to be published. In the appendix are some fables copied from an ancient manuscript; and several others both in prose and verse, taken from such authors as have in their designs been similar to *Phædrus*: nor does the comparison we are thence led to make, in the least prejudice the merit of the freedman of Tiberius. The fables of Flavius Avianus, who was very chaste in his diction, follow in elegiacs; nor is Publius Syrus improperly subjoined, as his works are admirably adapted to form the manners; his sentences



tences abounding with good sense and morality, and often affording precepts for the conduct of life, well worth observing. The whole accompanied with short, spirited and necessary notes, is contained in one volume.

*Catullus, Tibullus, Propertius, and Cornelius Gallus*, authors well known for their tender sentiments, are also bound up in one volume; with whose portraits it is adorned. The corrections of this edition of *Catullus*, which keeps close to the fine one made at Venice in 1738, are very numerous. And, as this author has made use of many Latin words that are obscure, either thro' inelegance or disuse, the reader will find them arranged alphabetically, and explained in an adjoining table.

*Lucretius*, is contained in one volume, and perhaps as elegant and ornamented as any preceding edition, as well as more correct: nor can we say less of *Horace*, whom we here behold in the same size.

*Virgil*, is printed in three volumes; each of them adorned with a proper frontispiece. It is a very beautiful edition, cleared from many faults, and accurately compared with a manuscript thirteen hundred years old.

*Martial*, is divided into two volumes, with beautiful engravings, in that taste mentioned thus by *Pliny*, *Græca res est nihil velare*.

The satires of *Juvenal* and *Persius* are accompanied by their respective pictures; and the sweetness of the countenance of *Persius* is finely contrasted with the sour harsh features of *Juvenal*, who is surrounded by young satires. One volume.

*Sallust*, has been collated with a variety of manuscripts: his fragments, which have heretofore lain dispersed in different books, are here gathered together; and two letters, said to have been written by our historian to *Cæsar*, are also inserted. One volume.

With *Cornelius Nepos's* lives, we find his scattered pieces collected; and the best monuments of antiquity have been consulted for the gravings of the Greek generals, whom he mentions.

*Eutropius*, and *Velleius Paterculus*, are contained in two volumes: and *Cæsar's Commentaries*, equal to any *Elzevir* edition, in two more. *Quintus Curtius* is in the press, and will be followed by *Ovid*, *Plautus*, *Pliny the naturalist*, *Cicero*, &c. &c. all executed with the same taste, correctness, and elegant precision.

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#### MONTPELLIER.

ART. XVII. *Observations on the Hemeralopia, communicated by Mr. Fournier, physician of the Hotel Dieu, at Montpellier.*

THE \*hemeralopia, which may be properly rendered in Latin *visus diurnus*, and in French *vue de jour*, is a disease very rare,

\* Hemeralops, ἡμεράλωψ dicitur de affectu oculorum opposito τῷ νυκτάλωψ et haud dubie notat illum morbum, quando aliquis interdum saltem videt,

rare, and so little known, that when some patients complaining of it came to the Hotel Dieu, I was obliged to form for myself a plan of its treatment. The first were three soldiers of the regiment of Brigueville, whom I did not see till evening; when, after having examined them, without thinking of this complaint, I found they had a fever, a great pain in the head, tongue and mouth foul, stomach full, and were tormented with inquietudes and reachings. I was going immediately to follow these indications, when they told me they were otherwise unfit for service; for they could neither perceive light, nor distinguish objects in the evening, nor in the morning; nor could they distinguish, then even when the sun shone clear, without some confusion.

I was much surprised at this account. I made them approach the great window of the ward, to see if I could discover any disorder in the globe of the eye: but perceived nothing to which the cause of this phenomenon could be reasonably imputed.

For I found 1°. That their eyes were blue. 2°. The anterior portion was charged with humidity. 3°. The cornea had lost nothing of its transparency, and remained in its natural state. 4°. That the aqueous humour was limpid, as it should be, and that it gave the proper extension to the eye, without exceeding it in any point. 5°. That the pupil was more dilated than common: I observed besides, that the actions of contraction and dilatation of the pupil were performed more slowly than usual, that the iris was in its natural state and colour. 6°. and lastly, The crystalline humour was transparent, and of the figure it ought to be.

From all these considerations I judged, that the cause of the disorder was not in the anterior part of the eye, but in the posterior, which we cannot examine by sight.

I imagined the state of the membranes of the eye to be such, that the rays of light could not make an impression strong enough on them, to produce vision; and I suspected a disorder of the retina to be the cause of this defect.

I believed that either the fibres of the retina must be clogged with a gross lymph, which circulated through them with difficulty and too slowly, or that they were relaxed by serosities, which had diminished their elasticity in such a manner as to render them less susceptible of the impression which the visual rays excite on them. For this reason I ordered them to be bled in the arm, and for the other indications prescribed a vomit, and a blister behind each ear.

The next day I found them much better in all respects, they began to distinguish objects which they had not been able to do before since they were taken ill; the vomit had worked well, and there was a surprising discharge from the blisters.

Never-

videt, noctu vero, vel vesperi nihil videre potest; meminit, Galer. in introduct. c. 15. in princ. sed in seqq. non exposuit substant. *ἡμεραλωπια*. CASTELLI LEXICON MEDICUM.



Nevertheless they complained of their head being heavy and disordered, the stomach was indeed less oppressed, but still they felt a weight, and the reachings were not entirely gone; but neither so frequent, nor so violent as before. In order therefore, to relieve both the head and stomach, I bled them in the foot, repeated the vomit, and ordered the blister behind the ears to be kept open.

By such means they were entirely freed from their complaints, and saw as well as ever; the blisters were suffered to heal, and they returned to their quarters; where, as soon as they arrived, they proclaimed the cure, which induced eight others to apply to the Hotel for relief in the same complaints; they were cured by the same methods; as have, since that time, many more to the amount of seventy.

An accident which happened to a soldier of the first regiment, confirmed me in an opinion I had formed, that the antecedent cause of this disease was a sudden stoppage of perspiration, caused by excessive cold. The soldier last mentioned having been cured of an hemeralopia, in the same manner as the others, rejoined his company, which was cantoned on the borders of Gardon; and, as he was perfectly free from complaint, he did not take so much care of himself as he ought to have done; for, in playing with his comrades, being overheated, he threw off his hat and cloaths, the weather being cold and windy, and in a few moments after could but weakly distinguish objects; nay, at last he could not see at all. Alarmed beyond expression at this misfortune he went to Nismes, the next town, where they told him it was all over with him, for he had two cataracts; that he must quit the army, and undergo an operation, doubtful in its event, which they proposed to perform upon him in a little time: being greatly afflicted with this sentence, but not entirely discouraged, he hurried from Nismes to this hospital.

Here I examined his eyes with great attention, found the crystallines were not altered, and concluded they had mistaken his case, which I regarded as a return of his hemeralopia in a higher degree than formerly, but nevertheless capable of being cured by applying the same remedies. The success answered my expectation; for the young man, a few days after, went out well, enjoying all the advantages of vision, and rejoined his regiment.

Dr. Pye treated a case of the same nature, in which he cured the patient of blindness, by ordering cortex in an electuary every hour; but, a diarrhoea, deafness and fever succeeding, death ensued\*.

\* See our Review (for a critique on medical cases) vol. III. p. 543.

## AMSTERDAM.

ART. XVIII. *Fables nouvelles, avec un discours sur la manière de lire les fables ou de les reciter. Par l'Abbé Aubert. 12<sup>e</sup>.*

New Fables, with a discourse on the manner of reading or reciting fables.

THE discourse, prefixed to these fables, is written with ease, accuracy, and judgment; it justly blames the manner in which children are permitted to run over their tasks, not only at school, but even too often in college, which is certainly very bad; as it accustoms them to an heavy monotony, that intermixes itself as they grow up with every thing they read, and necessarily renders their reading disgusting to an ear formed for harmony. Aubert lays down some rules for correcting this fault; in which he principally advises a close attention to the sense and spirit of the author; and these we heartily recommend to all such as have youth under their care; perhaps we may then see the number of good readers increased, which we are sorry to say is as small in England, speaking even in proportion, as it can possibly be in France; for whose meridian this essay was intended by the author.

We are in this work also presented with a preface, in which the author observes, that a thousand different, and even contrary paths, lead up to the summit of Parnassus. That as in war, generals of very dissimilar abilities may attain the same height of glory; so in the arts, men of character, for wit and genius directly opposite, may rise to the same degree of reputation.

Will not (says he, in support of this assertion) Turenne and Condé, as soldiers; Corneille and Racine, as poets; tho' each possessed of different abilities, be always viewed in points of light equally elevated? The same course, tho' not the same path, has been nobly ran by Homer and Virgil, Tasso and Milton. Has not the eloquence of Bossuet, Flechier, Bourdaloue, and Massillon been equally admired as perfect; yet, how different in their species of it? Had Moliere been deterred from writing, because of Terence's reputation, what a loss had there been to the stage in particular, to the world in general! Will not the same argument hold good in music, painting, sculpture, architecture, and every other art; in different species of which we behold labourers possessed of equal portions of fame? and shall fable-writing stand alone as an exception? shall none dare afterwards to attempt it, because la Fontaine has been so excellent? many have indeed endeavoured to follow him, and but few succeeded; because they copied him with a servility, of which mediocrity is always the offspring.

Aware of this rock upon which Aubert's predecessors have struck, he tells us, he has attempted new paths of invention and execution,



tion, into which la Fontaine never chanced to stray. But here we beg leave to ask the abbé, this question: if in any particular art there be but one method of pleasing, is it possible to succeed herein without imitating those, who have adopted that method? in apologue, or fable, the beauty consists in simplicity of style, and delicacy of image? can these qualities be acquired, without consulting la Fontaine? I fear not, without copying him; since he is among fabulists, what the remains of antiquity are in architecture and sculpture, which must be studied by those who would excel. And will not that eclogue-writer be deemed best, who most faithfully imitates Virgil and Theocritus? Here it may not be amiss to observe, that imitation may be bold, free, and spirited; and this is the imitation which we mean: not that which servilely crawls after its original, without daring to deviate, or give any marks of inherent genius. But, we have delayed too long upon this dissertation; let us proceed to the fables, where, perhaps, we shall find our author sometimes forgetting his premises, and happily imitating la Fontaine.

## LE SAGE.

- Un homme qui vouloit triompher de ses sens,
- Et qui n'étoit encor qu'à son apprentissage,
- Chez certain philosophe, ou plutôt chez un sage.
- (Car ces termes sont différents,)
- Se plaignoit de tenter des efforts impuissans,
- Pour atteindre au sang-froid d'un grave personnage.
- Les cerveaux éventés faisoient tourner le sien.
- Si quelqu'un devant lui ne raisonnoit pas bien,
- Un feu séditieux s'allumoit dans ses veines.
- Il ne pouvoit souffrir cet absurde entretien.
- Et formoit mille plaintes vaines,
- D'entendre des discours, qui ne signifioient rien.
- Il faut, lui dit le sage, ou fuir dans la retraite,
- Ou ne vous point choquer d'ouïr de tels propos:
- Tous les visages sont-ils beaux?
- Toute raison aussi peut-elle être parfaite?
- Vous ne prétendez pas corriger un boiteux;
- Sa marche est loin, je crois, d'exciter votre haine:
- Un esprit de travers se redresse-t-il mieux,
- Et doit-il causer plus de peine?
- Des dons qu'ils vous ont faits remerciez les Dieux.
- Ils ne vous ont donné d'une raison plus saine,
- Que pour offrir vos soins à ses gens malheureux,
- Et non pour déployer un vain courroux contre eux.
- Si leur raison fuyant l'appui de la sagesse,
- De se fortifier ne donne aucun espoir;
- Vous avez acquité votre premier devoir;
- Il en est un second: supportez leur foiblesse.

As

As this specimen may not sufficiently shew the talents of our author, we shall quote another of his pieces, in which he is more lively and amusing; tho' his turn is for the most part serious.

‘ LE PERROQUET ET LA PIE.

- ‘ Jaquot le Perroquet avec Margot la Pie
- ‘ Ayant tous deux même éducation,
- ‘ Montroient mêmes talents, mais non pas sans envie.
- ‘ L’un & l’autre occupoit la recreation
- ‘ D’une femelle acariâtre,
- ‘ Dont l’impatiente Cloton
- ‘ Filoit, en se hâtant, la trame opiniâtre.
- ‘ Femme & vieille, jugez quelle école c’étoit,
- ‘ Et qui devoit des trois babiller davantage;
- ‘ Plaideuse outre cela. Dame Pie en tenoit,
- ‘ Et faisoit fort mauvais menage
- ‘ Avec Dom Perroquet,
- ‘ Qui fixoit tous les yeux par son brillant plumage.
- ‘ Que l’on m’apprenne un peu ce qu’admirent ces gens;
- ‘ Quel attrait à pour eux cet animal sauvage,
- ‘ Se disoit elle à tous moments!
- ‘ Est-ce à son nez tortu qu’ils rendent leur hommage?
- ‘ Le nôtre est, Dieu merci, mieux tourné que le sien.
- ‘ Si c’est aux beautés de sa cage,
- ‘ La mienne ne lui cède en rien.
- ‘ J’ai d’ailleurs, comme lui, le don de la parole.
- ‘ D’où vient donc le dégoût de ces Ostrogoths-là?
- ‘ A la fin ils me rendront folle.
- ‘ Mon habit est moins beau; mais qu’est-ce que cela?
- ‘ Comment, Margot? c’est tout dans ce siècle bizarre:
- ‘ Un fripon est un homme rare,
- ‘ Quand il est distingué par-là.’

We shall not detain our reader longer with either remarks or quotations, but conclude with observing, that the designs of these fables are generally good, the figures well finished, the diction graceful and elegant, but the narration sometimes languishes, and at other times closes too abruptly; the moral is not always apt, and the author sometimes betrays a negligence of religion: for example, in this line in *le Patriarche*,

‘ Qui sert bien la patrie honore assez les cieux.’

Who serves his country, honors heaven enough.

Is not this laying too much weight on the shoulders of patriotism, and too little on religion? However, upon the whole, the collection is worth reading, and the author has talents, which we hope he will not fail to exercise.

ART.



ART. XIX. *Conjectures on the Cause of Thunder, &c.*

**T**HIS ingenious performance, was (we understand) written by one of the English Benedictines at Paris, who seems to be perfectly well acquainted with the doctrine of electricity, on which he has founded a very plausible theory. After having touched upon the non-electric nature of the air, the electric quality of vapours, the lubrogeneous particles that float in that fluid, so subject to fermentations, and mentioned the discovery of Mr. Franklin, touching the thunder-clouds that are for the most part negatively electrified; he proceeds in these words: 'When a cloud electrified in this manner happens to approach the earth, within the distance of the shock, or to meet with others which have their natural quantity of electrical fire; there rushes out from the earth, from these clouds, or from such other bodies as it may meet, a current of electrical fluid in proportion to the extent of the cloud, with a rapidity and violence as great as if it came from the cloud itself. It is the shock of this electrical fire rushing impetuously from the earth, that causes most of those disasters so well known even in our northern climates.

'A negatively electrified cloud, after it has received from the earth, as much electrical fire as it wants, having struck others which have not been impregnated with their due quantity, receives a second time from the earth, or from other clouds, as much as it has communicated to the others, whilst these strike other clouds, and receive whether from the first cloud, or from some other, or from the earth, a quantity equal to that which they have parted with; and so on, until all the clouds that are within the reach of the shock, have acquired nearly their natural quantity of electrical matter, or fall to the ground in drops of rain. From hence come those repeated claps, and flashes of lightening, which we commonly observe when it thunders.

'It appears then, that there may be two causes productive of thunder-clouds; 1. The particles of water raised in exhalations positively electrified by the air: 2. These same particles negatively electrified by the sulphureous vapours which abound in many places of the atmosphere; and by giving a little attention to the foregoing theory, several questions may be solved; for example.

'Why a certain degree of electricity is so frequently observed in the atmosphere, without either lightening or thunder?

'Why thunder is more common in warm climates, and in warm dry seasons, or after them; than in cold climates, or cold moist seasons?

'Why negatively electrified clouds are so frequent?

'As I have not had leisure to make so many electrical experiments as I could have wished, by which, the above conceptions

‘ might, perhaps, be in some measure verified ; and as I am at the  
 ‘ same time sensible how precarious all theories are, which do not  
 ‘ easily admit of ocular demonstration, I have not judged proper  
 ‘ to give my thoughts under any other title than merely that of  
 ‘ conjectures. It is not my design to establish a system, but to  
 ‘ excite others, who have more time and abilities than I, to apply  
 ‘ themselves with diligence to such researches.

‘ ——— Fungar vice cotis, acutum

‘ Reddere quæ ferrum valet, exors ipsa secandi.’

P. S. The authors of the Critical Review return their thanks to Dr. W——, who favoured them with this production ; and shall be glad to cultivate a correspondence with a gentleman of his known learning and candor.

ART. XX. *Traité pratique sur la goutte et sur les moyens de guerir cette maladie. Par Mr. Coste, médecin du premier bataillon des gardes de sa majesté le roi de Prusse, &c. &c. &c.*

THIS treatise is dedicated to the duke of Richmond ; and the whole seems to be intended as a panegyric on the physicians of England. For, all that Dr. Coste says on this subject, is avowedly borrowed from Sydenham, Mead, and Shaw ; which last he has literally copied in his form of prescription. The performance will, therefore, be more useful in other countries, where those authors are not so well known ; than in England, where every practitioner can have recourse to the fountains from whence Dr. Coste has drawn this little stream of science. The sanity of their precepts he has, indeed, confirmed by his own experience, and that upon his own constitution ; consequently his remarks may be the better depended upon, as he writes from his own feelings.

That the gout is incurable, he affirms to be a popular error ; and insists that a radical cure may be effected, both of that which is hereditary, and that which is acquired. His reflections upon the humour of the gout, are sensible and uncommon.

‘ Beaucoup d’autres médecins pour se tirer d’embarras, ont  
 ‘ donné à l’humeur de la goutte les noms & les qualités corro-  
 ‘ sives que l’on donne aux esprits les plus violens, que la Chymie  
 ‘ ait su tirer des minéraux : ils ont dit qu’elle étoit un acide vi-  
 ‘ triolique, ou un acide nitreux, parce que cette humeur ou virus  
 ‘ de la goutte, qui se trouve dans nos veines, produisoit sur nos  
 ‘ parties solides les mêmes effets, qu’y peuvent produire ces esprits  
 ‘ chymiques violens, quand on les y applique, ou quand nous les  
 ‘ avalons en trop grande quantité. Sur ce principe faux, ces mé-  
 ‘ decins combattoient cette maladie par des remèdes contraires  
 ‘ aux acides brûlans, qu’ils avoient supposé ; ils ne considéroient  
 ‘ pas,



pas, que dans le cas où leur supposition eût été vraie, toute la machine humaine se fût trouvée détruite par une mort soudaine.

Il est bien étonnant que quantité de médecins, d'ailleurs très-habiles, aient eu recours à ce langage : il est trop absurde de supposer l'existence d'un corrosif de cette nature, pour expliquer les desordres qui arrivent dans notre corps, dont la structure délicate ne comporte jamais la présence d'un virus de cette force. L'opium, qui n'est que le suc d'un pavot, le suc de cigue, celui de l'aconit & beaucoup d'autres, qui ne sont pas même si âcres, que leur effort sauvage nous tuent presque aussitôt que nous les avalons : on meurt pour avoir seulement tenu de l'aconit dans le main, & l'on ne trouve à cette main nulle marque de corrosion ; les sucs de ces funestes végétaux ne sont pas à cent degrés près, si âcres que l'acide vitriolique ou le nitreux. D'ailleurs le sang d'un goutteux dont les os sont cariés par l'humeur de la goutte, ni celui d'un vérolé qui est dans le même cas, n'offrent nulle marque de l'existence d'un esprit acide.

Le sentiment distinct de ce que j'ai éprouvé, & les remarques que j'ai faites sur quantité de personnes attaquées de diverses sortes de rhumatisme & de goutte, m'ont assuré démonstrativement que l'humeur qui cause ces deux sortes des maladies, est absolument la même ; les effets en sont variés presque à l'infini, relativement à l'âge, au sexe, au tempérament des malades, au genre de vie que l'on mène, aux alimens dont on fait usage, & surtout au climat que l'on habite ; une sérieuse attention réfléchie que l'observation a vérifiée, me persuade que l'humeur de la goutte réside dans la masse totale de nos fluides devenus un peu plus âcres, & un peu plus gluans ; qu'elle cause des maladies toutes différentes suivant les parties qu'elle affecte ; que si elle se fixe dans la tête, elle y cause des vertiges, l'apoplexie ou la paralysie ; qu'elle cause la pleurésie ou la pulmonie, si elle se jette sur les parties de la poitrine ; qu'elle produit la colique, & des crampes d'estomac, quand elle s'arrête dans ce viscère ou dans les intestins ; qu'elle ne cause le rhumatisme ou la goutte, que quand elle attaque les membranes, les tendons, les nerfs, les muscles, les jointures des os, & leurs enveloppes ; qu'elle est capable enfin de quitter & d'attaquer alternativement toutes les parties du corps, en descendant de la tête aux pieds, ou en montant des pieds à la tête, dans un très-court espace de tems.

Il falloit faire cette attention, que dans un corps sain le sang est une liqueur très-douce, balsamique au goût, & qui n'offre l'impression d'une petite pointe de sel, que parce que l'homme en prend dans ses alimens ; celui des animaux & des enfans en contient si peu, qu'on ne l'y distingue presque pas ; que, par conséquent, cette liqueur dont la vie & la santé dépendent, cessant de conserver sa douceur & sa qualité balsamique & fluide, par quelque cause que ce fût, devoit apporter du désordre aux parties qu'elle arrose ; que sitôt que le moindre degré d'acrimo-

nie ou d'épaississement s'emparoit du sang, tout le corps devoit se trouver dans la même situation qu'éprouve un végétal qui commence à se corrompre; que de-là quantité de maladies, pour lesquelles on avoit supposé des acides, pouvoient avoir lieu, seulement en causant, tantôt des obstructions, des inflammations, & tous les dérangemens qui ne sont que la suite de ces deux sources, qui entraînent souvent après elles une vraie pourriture de toute la masse du sang, comme on le remarque dans le scorbut opiniâtre, & dans la suppuration des viscères.

In talking of the abuse of venery, as one cause of the gout, he observes of the *castrate*, that their bones are generally very large and solid; that they have an agreeable freshness in their complexion, are healthy and long-lived. These observations, we apprehend, are contrary to the common opinion, if not to common experience. The bones of eunuchs are indeed large, but less solid than those of ordinary men; they are effeminate both in mind and in body, and their complexions are generally wan and fallow.

Dr. Coste's method of curing a fit of the gout, consists in these particulars: If the patient is vigorous and plethoric, he may be bled in the beginning of the fit; but no external application must be used to the parts affected, except flannel. He must keep his bed, and take the following sudorific. *R. camphor. sal. volat. succin. corn. cerv. aa gr. iv. pulv. e chil. cancr. imp. 3 syr. cario-phyl. q. s. f. bolus statim sumend. et repetatur 4<sup>ta</sup> vel 5<sup>ta</sup> chaque hora, ad sex vices plus minuse pro re nata, superbibend. haust. feri lact. cum ven. canarin. subcalid.* During the use of this diaphoretic, which is taken from Shaw's practice of physic, the patient must live upon a slight diet, weak soups, chicken broth made with barley: he must abstain from beer, wine, and coffee, and drink nothing but water-gruel or barley-water: though, if he be faint and feeble, he may mix a glass of generous wine in his liquor, or panado. He must have the air of his chamber warmed, and drink four times a day about a pint of the decoction of the woods warm, in order to encourage sweat. This method may be varied according to the age, constitution, and custom of the patient. If he is young and vigorous, and has an inclination to puke, he may take a gentle emetic, and after it a restorative bolus, and composing draught. If, notwithstanding these precautions, the stomach continues to be disordered, and the gout seems to have taken possession of that, or any other viscus; vesicatories must be applied to the joints that are affected. If the patient be old and feeble, with weak pulse, and low spirits, and be attacked in all his extremities at once, he must take diaphoretics and cordials mixed with laxatives. If his stomach is chilled and swelled, he must use good wine in pretty large quantity, in which ginger, serpentaria, or long pepper has been infused. When the doctor was himself tortured with cramps in the stomach, he took a few drops of oil of nutmeg, or of cinnamon in Spanish wine, with extraordinary success. A  
plethoric



plethoric patient racked with violent pains, in a high fever, and threatened with delirium, must be copiously bled, and the evacuation repeated occasionally. When the pains diminish, and the swellings subside, and all the symptoms are abated, a gentle purgative may be administered to discharge the reflexes of the disease, and repeated until none of the gouty humour remain. Then he must drink for six weeks a decoction of the woods; and, in order to restore the strength of the parts, bathe in lukewarm water.

When the gout takes possession of the stomach, when the patient is tormented with racking pains, and makes ineffectual efforts to discharge the wind, and the bilious phlegm, by which he is almost suffocated; when he can hardly breathe, and his words are scarce articulate; he must take about twenty drops of Sydenham's liquid laudanum, in consequence of which he will immediately throw up an enormous quantity of thick ropy bile; then he will breathe more freely, and the wind will be discharged. He must be plentifully bled at the ankle; then blisters must be applied to the soles of his feet, and the calves of his legs; whenever these begin to rise, the pains in the stomach cease, and the patient is relieved in less than twelve hours. In order to prevent the humour's returning to the stomach, he may be purged with gentle cathartics, mixed with stomachics and cordials. Glysters of the same kind may be successfully used; and the blisters may be kept running for fifteen or twenty days, by dressing them with gentle digestives, such as the linimentum arcae.

Dr. Coste then considers the gout in the thorax, and in the head; the pocky gout, and the scorbutic gout; and prescribes a radical cure. As soon as the fit is removed by the use of moderate diaphoretics and diuretics, and the patient's stomach is fortified by means of gentle and bitter stomachics, let him undergo a course of the waters at Pyrmont, Carlsbaad, Weissenbaad, Egra, Aix-la-Chapelle, Bath, or Scarborough: let him live temperately upon food the most easy of digestion, such as partridge, pheasant, hare, rabbit, pullet, soles, roach, mackerel, goldenis, flounders, whiting, asparagus, spinnage, artichokes, cucumbers, broccolo, lettuce, and succory: he must avoid all strong meats, such as beef, mutton, pork, goose, pastry, fritters, ragouts, and every thing that is salted or high-seasoned: he must renounce wine, and all fermented liquors, and drink nothing but simple water, though by way of variety he may drink the medicated waters of Bristol, Spa, Selter, or Pyrmont. He must go to bed early, take about noon a ride on horseback, or in a carriage, when the weather is good: he must not expose himself to wet weather, to the night dews, or to the easterly wind; but let him bathe in lukewarm water once a week; and, in the spring, let him drink asses milk every day, for a whole month. In the month of June, or July, he may use the hot purging mineral waters at Aix-la-Chapelle, and bathe in them moderately warm; then he may repair to Spa, and drink

the water of Geronstere or Pouhon, according to the advice of his physician. In the latter part of the year, he may keep himself warm, and take for breakfast an infusion of scordium, chamedris, or scurvy-grass. In the winter, he may take once a week a gentle diaphoretic; and he must, by all means, abstain from venery.

Such is the substance of Dr. Coste's treatise; which we have extracted, for the benefit of those who are subject to gouty complaints.

#### ART. XXI. *Observations sur l'Agriculture.*

##### Observations on Agriculture.

SEveral methods are here proposed for the support and encouragement of agriculture: the reader is not to expect a regular system: the observations are detached, and unconnected. A complete system indeed cannot well be supposed to be compris'd within a small duodecimo. Succinct, however, as it is, the author's treatise cannot be condemn'd as trivial or superficial.

#### MONTHLY CATALOGUE.

Art. 22. *The day of judgment. A poetical essay.* 4to. Price 1 s. Whiston.

— *Sunt certa piacula quæ te  
Ter pure lecto poterunt recreare libello.* Hor.

THE university of Cambridge hath, of late years, remarkably distinguished itself by the honours and rewards which it has bestowed on literary merit of every kind: these *præmiums* have been attended with their natural consequences, a spirit of emulation, a love of praise, and an exertion of those talents, which, without this encouragement, might have been buried in oblivion.

Mr. Seaton, in the year 1738, left an estate to this university for ever. The rents of which are to be disposed of yearly, to that master of arts; whose poem, on the subject, appointed by the judges, shall be best approved by them. The poem to be in English, and the subject such as may be most conducive to the honour of God and the recommendation of virtue. The poem to be printed, the expence deducted out of the profit of the estate, and the residue given as a reward for the composer.

Since the first institution of this, several gentlemen of distinguished abilities have display'd their poetical talents for Mr. Seaton's prize. The poem before us is perhaps the best that has ever yet appeared. The stile is chaste and animated, the language pure, the sentiments grave and sublime, and extremely well adapted to the dignity of the subject. If there be a fault, of any consequence, in this poem, it

\* These rents we are informed generally amount to about 18 or 20 l. per an.



it is certainly the shortness of it, which has obliged the author to omit several noble and interesting circumstances that must have occurred to him, and which we should have been glad to see touched by so masterly a hand.

The first part of the poem contains the most generally acknowledged proofs of the soul's immortality, drawn from the universal belief of it; tell, says our author, (addressing himself to the sceptic).

- ' Tell, if thou know'st,  
 ' Why every nation, every clime, tho' all,  
 ' In laws, in rites, in manners disagree,  
 ' With one consent expect another world,  
 ' Where wickedness shall weep : why paynim bards  
 ' Fabled Elysian plains ; Tartarean lakes,  
 ' Styx and Cocytus : tell, why Heli's sons  
 ' Have feign'd a paradise, of mirth, and love,  
 ' Banquets, and blooming nymphs ; or, rather, tell,  
 ' Why, on the brink of Orellana's stream,  
 ' Where never science rear'd her sacred torch,  
 ' Th' untutor'd Indian dreams of happier worlds  
 ' Behind the cloud-topt hill.'

He then proceeds to the unequal distribution of things in this life, which naturally leads him to the consideration of another, to that day ;

- ' When virtue from the cloud shall burst,  
 ' That long obscur'd her beams ; when sin shall fly  
 ' Back to her native hell ; there sink eclips'd  
 ' In penal darkness ; where nor star shall rise  
 ' Nor ever sunshine pierce th' impervious gloom.'

His descriptions of those who will be found at the great day in the place of punishment are just and striking, amongst which the self-murderer partly imitated from † Virgil, deserves our notice.

- ' The wretch  
 ' Whose listless soul, sick with the cares of life,  
 ' Unsummon'd to the presence of his God,  
 ' Rush'd in with insult rude. How would they joy  
 ' Once more to visit earth ; and, tho' oppress'd  
 ' With all that pain or famine can inflict,  
 ' Pant up the hill of life ! Vain wish ! the judge  
 ' Pronounces doom eternal on their heads,  
 ' Perpetual punishment.'

*Pant up the hill of life* is a fine improvement on the original. When he comes to his enumeration of the good in the mansion of bliss, among those

- ' Whose kind munificence  
 ' Made heav'n-born science raise her drooping head.

B b 4

Our

† — qui sibi lethum

Infantes peperere manu, lucemque perosi

Projecere animas. Quam vellent æthere in alto

Nunc & pauperiem & duros perferre labores !

Fata obstant,

Virg. Æn. l. 6,

Our poet has taken occasion to introduce his benefactor.

‘ Good Seaton, whose well-judg’d benevolence,  
 ‘ Fost’ring fair genius, bad the poet’s hand  
 ‘ Bring annual off’rings to his maker’s shrine,  
 ‘ Shall find the generous care was not in vain.

The following lines, describing the dreadful effects of the final dissolution of all things, are extremely picturesque.

—— ‘ Where is Egypt’s boast,  
 ‘ Tell me, where Athens rais’d her towers?—Where Thebes  
 ‘ Open’d her hundred portals?—Tell me, where  
 ‘ Stood sea-girt Albion?—Where imperial Rome,  
 ‘ Propt by seven hills, sat like a scepter’d queen,  
 ‘ And aw’d the tributary world to peace?—  
 ‘ Shew me the rampart, which o’er many a hill,  
 ‘ Thro’ many a valley stretch’d its wide extent,  
 ‘ Rais’d by that mighty monarch, to repell  
 ‘ The roving Tartar, when with insult rude  
 ‘ Gainst Pekin’s towers he bent th’ unerring bow.’

There are many other passages in this little poem, equally beautiful; it ends with a solemn prayer, delivered with great seriousness and devotion.

—— ‘ Perhaps as here I sit,  
 ‘ And rudely carol these § *incondite* lays,  
 ‘ Soon shall the hand be check’d, and dumb the mouth  
 ‘ That lisps the fault’ring strain.—O! may it ne’er  
 ‘ Intrude unwelcome on an ill-spent hour;  
 ‘ But find me wrapt in meditations high,  
 ‘ Hymning my great Creator!

“ Power supreme!  
 “ O everlasting King! to Thee I kneel;  
 “ To Thee I lift my voice, With fervent heat  
 “ Melt all ye elements! and thou, high heav’n,  
 “ Shrink, like a shrivell’d scroll!—But think, O Lord,  
 “ Think on the best the noblest of thy works;  
 “ Think on thine own bright image! think on him,  
 “ Who dy’d to save us from thy righteous wrath;  
 “ And ’midst the wreck of worlds remember man!”

Upon the whole, the doctor has acquitted himself like a man of taste and genius, and if he is as good a physician as poet, happy is it for his patients. For it is not every doctor who can make men well, and both please and instruct them when they are so.

Art. 23. *Sermons by John Conybeare, D. D. late lord bishop of Bristol, and dean of Christ-Church, Oxon. In two vols. Pr. sew’d 10 s.* J. Rivington.

Dr. Conybeare’s discourses are by this time so well known, and have been dispersed into so many hands by means of a very numerous subscription, that there seems little necessity for presenting the reader with extracts from them, or entering minutely into their contents. If there

§ This word is a little stiff, but it is perhaps the only one that is objectionable in the whole poem.



there is nothing in them to augment, neither is there any thing which ought to diminish that regard, which his former writings are so well calculated to inspire : if nothing is to be found there very elevated or refined, there is, however, a great deal of good sense and solid argument. Within this province indeed the talents of this prelate seem to have been altogether confined ; nothing is to be discovered in them of an inventive or original turn : the praise of a fine writer he is far from having attained to, but has deservedly acquired the character of a judicious reasoner. In the detection of sophistry, and the discussion of abstruse and metaphysical questions, upon all points, in short, which demand a clearness of conception and an accuracy of ideas, he certainly merits great attention : in his application to the heart, in his reasonings upon practical morality, where less is required of logical acuteness, than of delicacy of taste and sentiment, he is uninteresting at least, if not sometimes trivial ; and, in general, it may be observed, that his productions have conspired to give him a very distinguished rank among that species of writers, who will always be respected for their abilities, though not admired for their genius.

Art. 24. *The cyder-maker's instructor, sweet-maker's assistant, and a victualler's and housekeeper's director. In three parts. Part I. Directs the grower to make his cyder in the manner foreign wines are made ; to preserve its body and flavour ; to lay on a colour, and to cure all its disorders, whether bad flavoured, prick'd, oily, or ropy. Part II. Instructs the trader or housekeeper to make raisin-wines, at a small expence, little (if any thing) inferior to foreign wines in strength or flavour ; to cure their disorders ; to lay on them new bodies, colour, &c. Part III. Directs the brewer to fine his beer and ale in a short time, and to cure them if prick'd or ropy. To which is added, a method to make yeast to ferment beer, as well as common yeast, when that is not to be had. All actually deduced from the author's experience. By Thomas Chapman, wine-cooper. 8vo. Pr. 2 s. S. Rudder, at Cirencester.*

We cannot give a better account of Mr. Chapman's treatise, than that which is contained in the title page ; for, it is so concise that it cannot be abridged, and the processes seem to be all equally important.

The directions are clear and distinct, seemingly the result of long experience : from our notions of fermentation we conclude, that the expedients he proposes, will be effectual ; and it is our opinion that all dealers in cyder, sweets and ale, will find their account in buying and carefully consulting this small performance, in which we can perceive nothing impertinent or superfluous.

Art. 25. *A letter to the people of England, upon the militia, continental connections, neutralities, and secret expeditions. Pr. 1 s. J. Scot.*

The first part of this pamphlet consists of arguments to prove the necessity and utility, of the execution of the militia bill : reasons, which, though generally known, may become the more effectual by being often repeated and inculcated. The author then proceeds to expose the weakness of our political measures on the continent : a subject in which he seems to plunge beyond the depth of his understanding. He talks of France's rendering the power of the house of Austria formidable to itself ; and affirms, that even though the Russians had joined

joined the king of Prussia and his allies, they would not have been a match for the houses of Austria and Bourbon.—In the Netherlands perhaps they might not: in the northern parts of Germany, they certainly would. The latter part of this performance is a dissertation upon the late infamous expedition by which we are become the laughing stock of all Europe.

The most remarkable article in this production, is a letter said to be written by the king of Prussia, in the French language, to this effect:

‘ I understand there is still some talk of a treaty of neutrality for the electorate of H——r. Can your majesty be so deficient in point of constancy and fortitude, as to be depressed by some reveries of fortune? Are our affairs in such a ruinous condition that they cannot be repaired? I desire your majesty will be attentive to the step you have made me take: it is the cause of those misfortunes that are now ready to burst upon me. I should never have renounced the alliance of France, but for your fair promises. I do not repent of the treaty which I have concluded; but, I hope your majesty will not basely abandon me to the mercy of my enemies, after having exposed me to the resentment of all the powers in Europe. I expect your majesty will remember your engagements repeated on the 26th of last month; and that you will not hearken to any treaty in which I shall not be comprehended.’

Art. 26. *An exposition of the virtues of the all-healing mixture, which powerfully removes, and certainly prevents, in every stage of life, the disorders incident to both sexes; being an improvement upon a discovery of Hippocrates, the father of physic; tho’ hitherto unnoticed and unapplied by his followers, 8vo. Pr. 6 d. T. Norris, J. Robinson.*

If we may believe the assertions contained in this performance, the temple of immortality is opened by Thomas Norris, at the Golden Head, the south-side of St. Paul’s Church-yard, and no where else: and he who chooses to die the death of nature, rather than walk in and drink of the all-healing mixture, must be accessory to his own destruction.

The inventor of this wonderful specific, appears with all the stateliness and formality of an antient sage. He defines medicine; and among the improvements of this art, reckons analogy, or reasoning, from a comparison of things already observed, with things present, and things to come: an art, which we apprehend, must be founded on the gift of prophesy, or at least upon faith which is the evidence of things not seen. Be that as it may, our author talks very familiarly of Hippocrates, Herophilus, Libya, Cyrenaica, Cnidus, Rhodes, and Epidaurus, (bless the mark!) of extispicy, *spuria*, semeiotica, hygieine; of peripatetics, Claud Galen, Aretæus the Cappadocian, and all the fathers of physic. We are entertained with an account of the heracleian, asclepean and chironian panaceas; of the *currus triumphalis antimonii* of Basil Valentine; of the dreams of Paracelsus and Van Helmont.

At last, he congratulates this happy age upon the invention of the all-healing-mixture, which consists of all that is excellent and quintessential, in the animal, vegetable, and mineral kingdoms, methodically divided and prepared in different forms, to answer the various intentions of cure. A mixture that will remove all diseases that flesh is heir to, notwithstanding their opposite natures; notwithstanding the different



constitutions to which they may be incident. This admirable medicine will soon repair that waste of men, by which Dr. Brakenridge has proved the number of our people diminished. Nay, we shall be in danger of becoming too populous, if Mr. Thomas Norris, at the end of some centuries, should not think proper to break the charm. As this sovereign mixture equals in virtue the famous balsam of Tuerabas, the soldiers that march to battle, may be supplied with small cantins filled with it; and if a man swallow a gulp, after he is shot through the head with a musket-ball, his life may be saved. The nation will never want a Sh——e to reform a weak or wicked ministry; and the same cobbler will sing in the same stall to the day of resurrection.

It will not be so agreeable to extravagant heirs, that long for the decease of their fathers; and will absolutely destroy the ingenious practice of running mothers and grand-mothers against each other; nay, which is worse, their jointures must be paid to the end of time. O fortunate age! O happy Thomas Norris! whom in a few months, by dint of affidavits, we hope to see in a *currus triumphalis*, exalted, even above his brethren W——d, R——k, and T——l——n.

Art. 27. *A genuine account of the late grand expedition to the coast of France, under the conduct of the admirals Hawke, Knowles, and Broderick, general Mordaunt, &c. By a volunteer in the said expedition, 8vo. Pr. 1 s. R. Griffiths.*

This pamphlet which is ushered into the world with an invidious and unjust sarcasm upon the most venerable character of the age, is chiefly made up of orders, which contain nothing for the reader's amusement or information. All that can contribute to either, might have been comprehended in one page, and that would have been sufficient to excite very melancholy ideas in the mind of every man who retains the least affection for his country. However such an expedition might have been a proper subject for ridicule, at any other juncture, it becomes a very serious affair at the present, when the nation is so full of discontent, so artfully fomented by the enemies of the government. By the pamphlet now before us, we are given to understand, that the fleet commanded by Sir Edward Hawke, consisting of eighteen ships of the line, six frigates, two fireships, two bomb ketches, two hospital ships, four and forty transports and six cutters, sailed from Spithead on the 8th of September. On the 20th they made the isle of Oleron, when a French ship of war stood almost into the middle of the English fleet, by mistake: then she bore away before the wind, and four of our ships standing after her, saw her safe into the river Garonne. On the 22d the fleet steered between the islands of Rhé and Oleron, and came to an anchor at night. Next morning, the van of the fleet stood towards the isle of Aix, lying in the mouth of the river leading up to Rochfort. About noon, the French fired at Capt. Howe in the *Magamine*, from a fort which he silenced with a few broadsides. Part of the land-forces were sent on shore to take possession; and five hundred of the enemy were made prisoners of war. The British soldiers and sailors got abominably drunk, and committed many outrages. The church was pillaged, and the priest robbed of his library and vestments; as for the fort, it was altogether untenable: many boats were loaded with grapes, the only spoil of the island. Five days, they passed in apparent inactivity, within  
full

full view of Rochelle and the whole coast. On the 28th, in the evening, orders were given for landing the troops at midnight, though the ships lay at the distance of four miles from the shore, which was by this time become one continued battery, and two encampments were distinctly perceived. Nevertheless, the troops expressed no signs of fear; but, with great alacrity, went into the boats which continued thumping each other, and beating against the sides of the ships for the space of four hours, at the expiration of which, the soldiers were ordered to reembark. The two following days were spent in blowing up the half-finished fortification they had taken on the isle of Aix, in which operation some of the soldiers lost their lives. On the first of October the fleet set sail on its return for England, and on the 6th arrived safely at Spithead.

— *quis talia fando,*  
*Temperet à lachrymis!* —

**Art. 28.** *Letters on Theron and Aspasio. Addressed to the author. In two vols. 12mo. Pr. 5 s. Edinburgh: Sands, Donaldson, Murray, and Cochran.*

However it may have fared with other sciences, that of rational divinity seems to have made as yet but an indifferent progress amongst our brethren beyond the Tweed. Instead of endeavouring to procure esteem and reverence for true religion by the application of sound learning and a just philosophy, too many of them are still immersed in a barbarous jargon, and busying themselves with the perplexed whimsies, and crude suggestions of a vulgar and childish fanaticism. This seems to have been the case with the author of these letters on Theron and Aspasio, which he proposes to occupy, as he has phrased it, with reflections on popular and apostolical christianity, on reason, mystery, and spirit, &c. all in so strange a stile, and with so little accuracy or precision, that we are much mistaken if he himself has a very distinct conception of what he aims at; it is at least certain, that he has been able to convey to us but an imperfect idea of the notions which he is so earnest to establish. He abounds perpetually with peevish complaints of those whom he calls popular preachers, but leaves us at some loss to discover what are the real grounds of his resentment. 'If any one chuses to go to hell by a devout path, rather than by any other, let him study to form his heart on any one of these four famous treatises, Mr. Guthrie's trial of a saving interest in Christ, Mr. Marshall's gospel-mystery of sanctification, Mr. Boston's human nature in its fourfold state, and Dr. Doddridge's rise and progress of religion in the soul. If any profane person, who desires to be converted, shall take pains to enter into the spirit of these books, it will be easy to shew, from the New Testament, that he thereby becomes twofold more the child of hell than he was before. If none of these four are at hand, he may, without travelling far, easily read or hear plenty of sermons and books to the same purpose.'—Nay, Mr. Hervey himself, to whom he addresses his book, and whom he compliments as the chief among writers, if not the only contender for the doctrine of divine grace and imputed righteousness in the church of England, is far from affording him compleat satisfaction: with this gentleman he enters into expostulation: his plea with Aspasio, he tells us, proceeds upon this cardinal



dinal question, What is the turning joint from despair to good hope? the hinge of the hope of mankind is the hinge of the controversy.

' In this controversy, proceeds he, I have this advantage, that I have only one object, one single point to keep in view. I have it to maintain upon all occasions, that one thing is needful. My chief labour and care again must lie in this, that I do not suffer the change to be put upon me, by means of any distinction, that I be not imposed upon by well-sounding words to suffer any diminution of or addition to the one thing needful.

' Aspasio's faith rests, one foot on grace, and the other on nature; or, to adopt a contrast often stated in the New Testament, one foot on the spirit, and the other on the flesh; or, to make myself, perhaps, still more readily understood, one foot on the work of Christ, and the other on human efforts, or the motions of man's heart. Aspasio then having two things in his eye, behoved to be greatly straitened, how to assign each of them its proper place. And though, in the general, he has handled the matter, with as great, yea, I will not scruple to say, with greater skill and address, than any I have seen on the subject; yet to suppose that he could do it without falling into inconsistencies, would be to suppose him capable of doing that which never yet was, and, I am confident, never will be done by any man. Who could have imagined, that he, who said so many simple, clear, and striking things, with respect to the work of Christ, in opposition to all the pleas of human pride, in the latter half of the sixth dialogue, and almost throughout the whole seventh, would have perplexed himself, in the manner he has done in the sixteenth, blending together two things as unfit for mixture as iron and clay? Should the reader, as may very possibly be the case, be still in the dark with regard to this turning point, &c: the following passage, perhaps, may give him a little more insight into the matter. ' I would willingly know by what authority Aspasio calls every one to believe that Christ died for him. The scripture no where says, that Christ died for such a one who now for the first time hears the gospel: what then shall persuade him that it is true?

' Will the grave affirmation and earnest call of a devout and revered preacher be of any weight in this matter?

' Or is this a point whose truth or certainty is made out by the pains taken to believe it?

' Or does the spirit that breathes in the scripture, whisper any thing privately to the hearer in confirmation of this, beside what he publicly speaks in the scripture?

' Perhaps it will be found upon inquiry, that the appropriation in question is supported by a concurrence of all these imaginations; and not only so, but is also subservient to several purposes extremely foreign to the design of the gospel.

' As to what is hinted in the first of these three queries, seeing Aspasio is not one of what is called the sacred order himself, what I have to say on this head will more immediately regard those of that order, who have taught or encouraged him in his account of faith, and whose honour is not a little concerted in it; especially such distinguished leaders of the people as escort him at the foot of his page; leaders who have been considered as burning and shining lights in that part of the island where they lived, by multitudes  
' who

who yet rejoice in their writings. And it must be owned, that when the honour of the clergy is intertwined with any error about the truth, and there are few wherein it is not more or less interested, it becomes then the more difficult to disentangle the simple truth from the rubbish wherein it is buried.

Do not imagine that I am going to shock your delicacy, by entering upon the trite topics of wit against the clergy, by which the mirth of every fool is promoted: no, my plea is of a graver nature; and I am the rather encouraged by the singular modesty which appears in your writings, to express myself with freedom to you on this subject.

What I have chiefly in view, is the great hurt done to the consciences of many, in their most serious moments, by those leaders, who, along with what they tell the people about Jesus Christ, have the address to insinuate into their minds a high sense of their own importance; to insinuate did I say? yea, to maintain it with a high hand, and to proclaim it with as great solemnity as any part of the gospel; by which means they have a great advantage over the minds of the people, and have it in their power to mould and fashion the gospel according to their pleasure. There is no occasion for a very nice survey of their writings in order to evince the spirit of their doctrine; we have the old striking rule to judge by, so we preached, and so ye believed. The apostles refer us to the faith and practice of such as were influenced by them, as palpable proofs of the spirit of their doctrine; so, in the case before us, we may easily perceive the spirit of our modern leaders, as it breathes and acts in multitudes who are influenced by it. And among such of their followers as are most deficient, even in their kind of devotion, we may, at least, perceive a very devout regard to the preacher, which is a manifest proof of his steady attention to one favourite point.

But perhaps it will be inquired, What has all this to do with Aspasio's account of faith? We shall see presently.

Many popular preachers have considered themselves as a kind of factors, or rather ambassadors for God, commissioned and empowered by him to make offers of Christ and all his benefits unto men, upon certain terms, and to assure them of the benefits on their complying with the terms. Accordingly they have not been negligent in setting forth the dignity of their character in this view, and they have plumed themselves not a little upon the offer they had to make, making frequent repetition of this their offer with great parade. But any one who reads the New Testament with tolerable attention, may see that there is as little foundation for any such offer, as there is for bestowing the title of God's ambassador on any man since the days of the apostles. The apostles were witnesses for God concerning Jesus of Nazareth; they laid before men the infallible proofs, arising from their own knowledge, and from the prophecies of the Old Testament, shewing that Jesus is the Christ. The effect of this was, that some believed, and comforted with the apostles; and some disbelieved, and opposed them. The apostles then proclaimed a truth openly in the hearing of all men. And if it be still pled that they made offers, we shall very willingly say, that they offered evidence for all that they testified; yea that they not only offered, but freely produced it;



it, let men make what use of it they would. They were witnesses for God to men, but they never bargained for God with men, however much some scriptural metaphors have been strained to that purpose. They never taught men to put forth any act, or to make one step of advance towards God, on the prospect that God would condescend and come down the rest of the the infinite distance to meet them. This was neither suitable to their office, nor to the honour of that God whose character they drew. As to ordinary teachers, or ministers of the gospel, it is well if they be able to declare the simple truth, as contained in the writings of the apostles, and maintain it in opposition to every lie that men would endeavour to mix with it, in order to undermine it. This will procure honour enough to them in the minds of those who love that truth; and such teachers will be far from assuming an air of importance over others, as if they had any thing to offer to them more than the meanest lover of the truth has, who will be ready, as occasion requires, to offer any man an account of the evidence by which he himself is convinced of the truth.

The preachers, whose honour is concerned in what they call the gospel-offer, commonly take hold of the promises of the gospel, which it is easy to shew are made only to believers, and by the dint of their authority, with the help of a little art, extend them to all their hearers without distinction. And to obviate the difficulty, how shall I know that the promise is to me, or that Christ died for me? they address their hearers in this manner. "We are the ambassadors of God, to us the word of reconciliation is committed; we are sent and commissioned to bring Christ near to sinners, and sinners near to Christ; we make an offer of Christ and all his benefits to you, and you, and you; in the name of the great God we declare, that the promise is to thee, and thee, O man, woman, whosoever thou art; in his name we call you this moment to stretch forth the withered hand and the withered heart, and take hold of Christ, saying, *He is mine, and I am his.*" I give here only a short specimen of what is to be found at large interwoven in almost all their sermons; and I am sensible they would as soon allow any article of the Christian doctrine to be attacked, as suffer this their offer to be called in question. We may find them busy moving questions, and warmly disputing with one another about the nature and extent of Christ's death, trying which of them shall lay the most convenient foundation for their universal offer, and the particular application or appropriation connected with it; but I dare venture to affirm, that this same offer will be the last thing that any of them will entertain a doubt about.

These men, it must be owned, receive no small encouragement to their spiritual pride from their public standards of doctrine, affirming, that "the Spirit of God maketh the reading, but especially preaching of the word, an effectual means—unto salvation;" i. e. God concurs with the preaching of the apostles, which can only be heard now by the reading of their writings, but especially with the preaching of our modern ministers. And thus far I am disposed to agree with their public standards for once, that I frankly acknowledge, that their sermons are, by far, better adapted to the purpose of setting the minds of the people in motion to do something toward their peace with God, than the writings of the apostles, which in this respect must appear extremely insipid. Accord-

ingly

ingly I find our most popular preachers, after they have given various motives and directions for stretching forth the withered hand, commonly enforcing them with this earnest and pressing call, "Up therefore and be doing."

Such is the strain in which this poor man proceeds through his two volumes, to no manner of purpose, as far as we can perceive, except it be to bewilder and torment himself and his reader: for our own parts we have not been able to pick a single idea out of him; and are obliged to quit him with all that fretfulness and disgust, which one feels after having been dragged, through the most perplexed and disagreeable truths, with a tiresome, peevish and discontented companion.

THE authors of the Critical Review have received the facetious letter signed *Philaethes*; and are very glad to find that such a comfortable use may be made of *the occasional critic's lucubrations*. That gentleman will have cause to rejoice, should all his works be found equally delectable for that use in which *Philaethes* prefers the last to the neck of a goose so warmly recommended by Pentagruel.

The reviewers are not so happy as to be acquainted with the lady of whom he makes such honourable mention; nor do they think themselves qualified for the office which he desires them to perform.

They have not seen the work, which he recommends to their perusal; but, have been told, that it is now actually translating.

If his letters can be found, they shall be left with Mr. Baldwin, according to his direction, by the tenth day of this present month.

The letter dated Worcester Oct. 17, was received in due course, with the paper inclosed. The Reviewers cannot but applaud the author's intention to promote the knowledge and practice of true religion; and they are much obliged to him for his favourable opinion of their endeavours: but, their plan does not admit of inserting any thing which has not been previously printed or published. They will not presume to judge of the specimen now before them; nor to advise the author touching the prosecution of his design; but, should the work appear in print, they will give their opinion of it with freedom and sincerity.

We are obliged to our correspondent E. W. for the following remark In the *errata* of last Critical Review. P. 212. l. 27. for *very friable*, r. *vitriifiable*.

